THE DIVINE SPARKS

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His Holiness SADGURU
Mahatma Sri Ram Chandraji Maharaj

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OF

His Holiness SADGURU
Mahatma Sri Ram Chandraji Maharaj

Compiled by

A Devotee

Dedicated to the service of "Master"

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FOREWORD

It is a matter of great previlege for me to present before the readers "The Divine Sparks" of our revered Master Mahatma Ram Chandra jee Maharaj of Shahjahanpur, Uttar Pradesh, which have been collected and compiled from His venarable writings and books Viz Reality At Dawn, Efficacy of Raj Yog, Shahaj Marg Philosophy, Commentery on Ten Commandments of Shahaj Marg and Voice Real etc. These books discuss and reveal the high philosophy of yoga as well as the method of easy approach to Reality. They have been meant for the highly enlightened persons who seek the truth and Divine knowledge for the attainment of eternal goal. They will also provide inspiration to the future generation in India and the world at large.

It has therefore been considered desirable to collect and consolidate such extracts from the aforesaid books that are easily understandable and can be grasped by the common people as well as the true aspirants who are eager to learn this science and practice of yoga. It was the earnest desire of our Master to serve the humanity and he expected the same from his disciples. This book has been published to fulfil his cherished objective. I am sure that this book will be a source of spiritual delight to those who are hankering after the Divine pursuit and the easiest method to achieve the Reality.

This compendia will help the readers to know at a glance the precepts of our Master and the principles of Sahaj Marg as ennuciated by him.

Lt. Col. Bharat Singh

Kakinada
Andhra Pradesh
South India

Prayer

O Master! Thou art the real goal of human life; we are yet but slaves of wishes putting bar to our advancement. Thou art the only God and power to bring us up to that stage.

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His Holiness SADGURU
Mahatma Sri Ram Chandraji Maharaj

Sahaj Marg — The System

I Studied the past systems and avoided their defects in our Oraganisation.

The Sahaj Marg system helps an Abhyasi to free himself from grossness settled round him in the form of coverings. This system adheres closely to the Absolute Reality and proceeds along subtlest lines. Master's help through the process of pranahuti is of utmost importance in this respect. For this reason, it is essential for the Abhyasi to keep away from methods and practices which, instead of eliminating grossness from his being tend to increase it all the more. We should adopt only those which may be helpful to us in our march towards subtleness.

In Sahaj Marg, Divine Grace is directed towards the Abhyasi, through the process of Pranahuti or Transmission.

Sahaj Marg does not treat grihastha life as an impediment to the divine pursuit. It recognises that the wordly life and the Divine are in fact the two phases of life which must go together, side by side, in conjunction with each other. It is a process of give and take, do and feel, and not read and enjoy.

We should not attack or critrcise any other system or religion. You please tell about our system to others. Others must come to understand that our system is good. Our experience should be appreciated by others. Others should say that this is the best system.

In Sahaj Marg we try to establish a link between God and the Abhyasi. Guru, like a mother who prepares a boy for eduction and gives him to father, prepares a person and hands him over to God after regulating his manas, bhudhi, chitta and ahankara.

The Sahaj Marg system did not arise accidentally. It was given graciously to mankind waiting in eager expectation. The Sahaj Marg

system adopts natural ways for God-realisation, and to adopt them in the daily routine of life, it starts with mediation.

A Raja Yogi endowed with the power of transmission can, no doubt, display miracles but he never likes to do so since that will be derogatory to his pious posture. Moreover parctical experience thoroughly proves that miracles are of no account at all, since they do not connote real faith in any way.

In Sahaj Marg, all centres are awakened including the Kundalini.

Will power developes automatically even without thoughts and performs both worldly and spiritual duties (while following Sahaj Marg system of yogic meditation). Then comes a point when 'Will' becomes more powerful on the spiritual side than on the material plane.

In our system, the Reality is infused at the first stroke of will, which serves as a seed to flourish in the long run. The disciple waters it by constant remembrance.

We have to go along taking both the sides, i.e., the worldly and the spiritual, together. My Master was ideal in this respect and I am following his foot-steps.

One must actually live upto what he thinks or talks about.

In this system the Master moulds the abhyasi.

We have to give clues as to where to go, to aspirants after spirituality. Interested persons take up the system if they are made to know its efficacy. When Master says : "Do this", power is already given.

There can be no better method for bringing about an active organisation than having a common prayer and common system of practice.

Under Shahaj Marg system of spiritual training the teacher at the very outset weakens the downward tendency of the abhyasi by the effect of his own power so that it may get automatically diverted towards the Divine.

In Sahaj Marg the Divine Grace is directed towards the abhyasi through the process of Pranahuti. One has simply to connect oneself with the power of the Master whose mind, senses and faculties are all thoroughly divinised.

This (Sahaj Marg) you will not find everywhere. This is the only system unique in this world. Here Master takes complete charge.

Sahaj Marg system is the easiest. This is the only difficulty, that it is not difficult.

In Sahaj Marg we do not try for anything. We only attach ourselves with God, and detachment and everything else follow automatically.

In Sahaj Marg system the mind is disciplined and regulated automatically owing to the transmission of the Ultimate Force.

In Sahaj Marg one develops self-confidence and there will be no doubt and fear.

The power of pranahuti is a divine power working through the channel of a pure mind. How is the mind purified ? How does it get connected with the Divine Power ? The Simple answer is that these happen when the thought is linked up with God permanently. Again how is one to link up his thought with God permanently ? It is my Master who does it, who did it and who is doing it. He was really a Nature's prodigy. The work which he did during his life time is beyond conception.

Posterity will know his merits in due course. Our Master's declaration is :

> A SADHAK (ABHYASI) CAN REACH THE HIGHEST STAGE NOT ONLY IN ONE AND THE SAME BIRTH (LIFE TIME) BUT EVEN WITHIN A SHORTER PERIOD THAN THAT, IF HE IS A DILIGENT WORKER AND HAS GOT A REAL GUIDE. THIS HE PROVED ALSO. BUT THIS PROOF IS IMPOSSIBLE TO BE GIVEN IN WORDS. ONLY EXPERIENCE CAN SHOW IT. I FEEL BOLD ENOUGH TO SAY THAT BESIDES "SAHAJ MARG" THERE IS NO OTHER SADHANA OR WORSHIP WHICH CAN BRING FORTH SUCH TOP-LEVEL RESULTS IN SUCH A SHORT TIME AS ONLY A PART OF A MAN'S LIFE. THAT IS WHAT SAHAJ MARG STANDS FOR.

Godly work is always accomplished through the agency of some human being of high calibre and not direct. The reason is that God does not possess mind which is the only instrument to bring things into action. Man possesses mind which can be utilised for the purpose, but only when

he has lost his feeling of individuality in toto. What remains in him after he has achieved complete negation of self, is not the human mind but only the Godly mind in pure and absolute state. Now Nature works through the Godly mind although apparently it exists within the frame of a human being.

We know that God is completely devoid of grossness, so that realisation of God must mean the attainment of a state of similar subtleness to the last possible degree. This is what we aim at in Sahaj Marg. The system helps an Abhyasi to free himself from grossness settled round him in the form of coverings.

A great wonder of the Sahaj Marg system is that a teacher trained in the system though he may not himself be actually upto a certain stage, can yet make abhyasis to have taste of that stage through transmission. The reason is that IT IS NOT REALLY THE TEACHER HIMSELF WHO IS IMPARTING ANYTHING TO THE ABHYASI THROUGH TRANSMISSION, BUT THE GREAT MASTER HIMSELF WHO DOES EVERYTHING. Thus the personal limitations of a teacher do not have any effect upon the abhyasi, and what he apparently seems to be transmitting, comes direct from the UNLIMITED. The teacher must however have his will sufficiently developed to effect the course of the flow towards the abhyasi.

Time has almost matured for a change which is imminent and inevitable and for which the Godly energy in human form is already at work. The time is now ripe for its final phase and the world is rushing towards it with head-long speed. The action may come into full swing by the close of the present century.

A type of civilisation based on spiritualism will spring forth in India, and it shall, in due course, become the world civilisaiion.

After long prayer, an assurance has been got that our satsangis will never be without food.

Master had perfection in 7 years. For the next 12 years, he gained further knowledge about Reality which no body knew so far. 7 rings of of splendour is Babuji's discovery.

The proper understanding of Sahaj Marg will be complete in the world in another 100 years.

Guru — Preceptor

I donot have the least idea of being a Guru in my mind.

If you want to make others Godly, you must be Godly.

I am slave only of Master, not a God. I took up the method and Master, and left everyrhing else.

I prayed te get a Guru for 12 years.

Nature has its ways of punishment. Mr. M did not work as a Preceptor for 14 years. His further progress will start only if he works for 14 years again.

While transmitting to an abhyasi, the Preceptor gets himself transmitted.

If I see a man hubble and bubble, topsyturvey and distracted, whether he may feel it or not, I feel it very much. I pray to Got that his mental peace may not be distracted and disturbed. I do this kind of duty myself, but I want to prepare men for this duty for the others.

Scavenging work I am doing.

The inflow of Divine Grace is possible through the medium of Master (Guru) alone.

If a man thinks himself weak, that means he has no faith in Master.

We should not be hunting after Gurus, but have strong faith in one Guru.

If fortunately you happen to find one whose association promotes in you a feeling of peace and calmness and the restlessness of mind seems to be silenced by his effect, you must understand that he has transcended the limit of senses and that he can be a fit person to help you in the solution of your stress of life by the exercise of his inner powers. By connecting yourself with him with love and devotion, you also begin to transform yourself accordingly.

The proper sort of training, if the Gurn is perfect, is that the teacher should generate among his disciple that sort of smell which leads them to the garden. A man is not fit to impart spiritual training unless and until he

had developed the capacity of fomenting in his disciples that superior force which is all in all.

It is the practical life that is worth having, for, reading and writing are of no avail. Love, faith, devotion and self-confidence win the race. The society of one free from all bondage amounts to much. If you are bound to one pillar and your disciple is bound to another, how can you release him ? If you are really in quest of God, then please seek always the adept in this science. Neophytes are dangerous,

God is the knower of all things and one who is absorbed in Him must also be the knower with due regard to human limtations.

The knowledge I want to impart to you all is stressing upon you to know Him who knows all.

A perfect human being is he who knows everything present in Nature or in all that it has made, remaining all the time ignorant of his knowledge. He must know all branches of knowledge including the Science. If anybody asks him about any of these, he should start telling the questioner what he wants to know, in a natural way.

No one has ever yet become like Arjuna just by hearing the Gita for years together. The reason is that those who recite it to others are not inwardly as they really ought to be, on account of which no effect is produced upon the hearers. The reciter must have a practical approach upto the conditions related therein and should posses a strong will and the spiritual force necessary for making his voice vibrant so as to carry the effect of the sound right to the hearts of hearers through the process of transmission. Then alone can its recitation be useful to the hearers.

Miracle is no criterian for a saint or a yogi. It is, on the other hand a deliberate fraud played by dexterous gurus upon the weak and credulous people to entrap them in their fold of Gurudom. Before deciding about the final selection, one must be fully convinced of the man's capabilities and merits with regard to his practical attainment on the path. For this, one must know through perception and experience in practical way. When one is thus convinced one must then trust him in good faith and rely upon him fully. This is very essential for a successful pursuit.

Have the form of the Master before you but only when Guru is admittedly of the highest calibre and has his condition merged completely in

God like my Master. Patanjali too recommends the same in his 37th Sutra. The four stages we come racoss through this process are explained in the "Efficacy of Raja Yoga". The last one almost ends egoism. It is the surest means. I followed it throughout my spiritual career. It such a Guru is available, then his form may be meditated upon otherwise the direct method is the best.

A saint or a Mahatma is not in any way different from an ordinary worldly man, except that his mind and senses are in a well-disciplined state and wholly under his control. He remains free from the effects of the different hues, and colours of the world and remains ever merged in his own, the one colourlessness. He attains a state of content-ment and settledness which breathes in an atmosphere of peace and calmness.

Every house should have a preceptor.

Only a man who is himself free, can release you from the bondage.

I consider it as Divine Grace if one gets under the charge of a Perfect Master.

Guru is not God. He is a medium only for the inflow of Divine Grace.

An earnest cry of the aspirant brings the Master at his door.

Only he can be a capable guide who has torn off his own coverings and at the same time possesses the power of transmission to help and support others on the path.

If a trainer in spirituality exerts his will to mould the mind of the trainee, it will bring effective and excellent results. Pranahuti is effected through the power of will which is always effective. The worthy trainer with the power of yogic transmission weakens the lower tendencies of the mind of the trainee and sows the seed of Divine light in the innermost core of his heart. In this process, the trainer uses his own will force which has the DIVINE INFINITE POWER AT ITS BACK. In a way, he is conscious of that, and just focusses it through the lens of his own will upon the heart of the trainee (Abhyasi).

I believe that one must not have any right to touch the subject of realisation unless he has attained it in the true sense whereby the Divine wisdom in him has awakened.

If on comig into contact with a person, one feels a lull in his chitta vrittis, he has found his Guru. We should not be hunting after Gurus, but have a strong faith that the Guru will come to him when he deserved one.

Preceptors do good work. They only begin. It is the Master who completes it.

Seek the Being that seeks you and not that which tends to neglect.

The fittest person to act as a Guru/Master to take the abhyasis on the path of spirituality is one who can think of himself as a humble being and act in the spirit of Love and Service.

He (Guru) must be quite free from the idea that he himself is the Guru. He must be totally free from feelings of self importance and pride. Ho must be completely merged in divine love so that its effect may automatically remain radiating from his very being to cover all around.

If a guru is of very high calibre and has reached source, he can give guidance to his followers even beyond death.

Temple worship and thirtha yatra give one just change of environment. Yagna gives four fruits—dharma, artha, kama and moksha. Sat Guru alone can give Realisation.

The Guru knows his responsibility as to when to give transmission, which depends on the individual condition and receptivity.

The Master does a lot for the abhyasis even without their knowledge, to inspire them with true feelings required for their spiritual uplift.

A sanyasi is never made a preceptor. Where is the need for one ?

Our functlons and work being unregulated and the mind undisciplined, we seek the shelter of a great soul, the Master.

The learned have only read the books, the practical man has tasted the spirit of the books. There is thus a vast difference between them. He alone who has travelled on the path upto the final point can guide others successfully. The learned teachers are more like sign posts by the road side to tell you where the road leads to. This is all the purpose they can serve.

The rays of light divine, are all rooted in the Light, never for a moment separate from it. The numerous plants and trees, though outwardly separate are all rooted in Mother Earth, and draw their sap of life from her. Let us also find our roots in the Master and get merged in him.

You should get advice from experienced Guru. One should never try to get a Guru who has no experience. But don't delay to get a Guru.

For Meditation and spiritual progress, Guru's persence is essential. He can make the journey short.

Goal — Reality

Common conception of God is Eternal Power. Philosphic conception of God includes Nirguna Brahma (Indeterminate Absolute) which is above all multiplicity and and distinctions. It is the ultimate cause and substratum of existence, the supra-active centre of the entire manifestation or the Absolute Base. It is beyond quality, activity or consciousness. It is also known as Para Brahma.

Brahman is the knower of all things,

He is as He is.

God is the Supreme Master and His will must be carried out in all respects.

God is very far away from the Brahmacharis and farther away from the Sanyasinis. He lives in the house of the Grihasthas.

I sometime use the word Nature for God. There is no charm in Nature.

Sense of simplicity has been pointed out as the quintessence of Nature. Activity starts from this point which is verily the very origin. The feeling of humility, which may as well be expressed as a state of supplicancy, covers within it the condition of innocence. One who attains it has in a way attained all, though apparently it may not seem to be so.

God is not to be found within the fold of a particular religion or sect. He is not confined within certain forms or rituals nor is He to be traced out from within the scriptures. Him we have to seek for in the innermost core of our Heart.

Electricity can be known by its action. God can also be known by His action. So also light.

Since God cannot but be good, all that occurs is good and no one can even think that God gives the evil or the wrong, or that adharma ever prevails.

Instead of pondering over how the world came into being, we should admire the Being who brought it into existence. This wonder will reveal to you how the creation set in. But When ? Only when you know the Real Being in His Real State.

There must be one thought, one object and one pursuit, in view and that must be related with the Divine. That must be the goal, a mania, which I wish everyone to develop in himself. It is only then that one may be able to have a view of that which one craves for.

The Divine is neither saakaar nor niraakaar, but beyond both.

The last dwelling place of a yogi is Tham—the origin. Liberated souls partake of it.

Reality is beyond force, excitement or heat. It is the state which prevailed before heat came into existence. It is in fact beyond feeling or understanding. Reality cannot be perceived through the senses but it can be realised only in the innermost core of being. Realisation of God and that of self is one and the same.

If the basic truths of all religions are brought together, a common basis is reached that is Reality.

God cannot be known by comparison since there is nothing that can be compared to Him. He can be known only through contrast.

Losing all knowledge about consciousness and unconsciousness shows that a deep relation has been established between you and Him who is above these things but if you were to forget Him or that with whom this relationship has been established then there is Asal and Asal alone.

A realised one is a most insignificant being or rather a neglected figure, beyond all feeling of greatness, pride or egoism, dwelling permanently in a state of complete self-negation.

The mark of a realised soul is that it will have all knowledge.

Absorbtion in Reality means that the man should not feel anything in him. He loses the feeling of his body, mind and soul etc. That is the condition of Real God.

Doubts end when one acquires ANUBHAVA SAKTI of finest type and can himself realise the true state of life hereafter.

An element of humanity is left over even in the individual who has attained perfect realisation and that the complete mergence with God is possible only after one leaves all sheaths of body.

You are in true purity when you cease to have any experience of it and when everything disappears there is Asliyat and Asliyat alone.

The thing that is ASAL, true Reality is neither Light nor Darkness. It can be Dhundhlapan.

What is the need of the present day ? Nothing but the energy issuing forth from the Centre. Either it should burn us or it should embrace us. That should be our thought if we really want our transformation, for which we should come forward like a warrior in the field to test our own bravery for the task.

God is simple and extremely subtle. In order to realise this subtlest Being, we must take up means which are equally fine and subtle.

God is one and only one; so we must take only the one to realise the one alone. The idea of trinity will definitely lead you to births and rebirths.

In Mahapralaya only the so called zero remains.

Nothingness conveys the idea of something powerless. Centre has no action in it though near about it are the invisible motions. It conveys the idea of something motionless and mute. It is infinite within itself. Expression and imagination fail altogether.

Wehave orginated from purity. The pure streams which were the cause of our coming into being had also originated from the purest source and for that reason the thought of purity persists in us all through.

True love cannot be expressed by words. This is the very reality which is inexplicable in any way.

A man becomes unquestioned soul—it means the reaching of Reality, and I am in that mood, that is unquestioned soul.

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Centre is absolutely motionless and in it there is no energy, no power, nor anything of the sort.

The climax of non-entitly is the ultimate state which is termed as BHUMA.

The word 'powerless' is generally applied to God, the centre, which has really no power in itself. Powerlessness included in itself the idea of of power which is there in a stagnant state, just as it is at the centre. Now the centre is known to be the source of all power. That means the stagnant or static state, interpretted as powerlessness, is the real origin above all power.

To sum up in a word, energy in action is power, while in a stagnant (static) state it is powerless.

The goal of life is God Realisation and not the mere attainment of peace.

Liberation is possible even is one minute, but there are many difficulties.

Our goal is pure and simple—Sat, and Sat alone. Only ignorant persons can reach there.

No compromise in ideal. There should be just one ideal.

We should try to attain realisation but should not hanker after what it is.

Negation is not the final and even this is not our ultimate goal which is far, far beyond BHUMA or the Ultimate.

Light is not our aim. We have to go to the Highest.

Man must be always in quest of Mergence.

We must imbibe the qualities of God. God is limited and Reality is unlimited.

A lighter thing always tends to rise upward or in other words it moves towards its source. Everything that comes into activity by the effect of the Divine, tends to fly towards the origin.

It is advisable under all circumstances to have our attention directed towards the end or God– the Reality.

We cannot become God. We can reach Him and attain His qualities. We should imbibe the qualities of the Lord or Master. If we become God, then there will be two Gods. There can be no two administrators of the world. There is only one Supreme Lord.

It is essential to fix a goal for oneself. If you remove the goal posts in Hockey or Football, the game becomes meaningless.

People always attempt to become the Man-God and not the Absolute.

God is limited; Reality is Unlimited. God is not God but something behind it.

God will be seen by the abhyasis, as He is.

Reality is beyend senses and beyond feeling. Reality is hidden in the veil of darkness. Reality shines forth through the veil of drakness.

No body is perfect except God.

Real purity can dominate only when one is attached to the Real Being.

Divinity is slender and very thin. To reach it through words is not an easy task.

It is the vague idea of the people in general that God is to be searched in the midst of forest. My idea is that He should be searched in the midst of Heart,

God is Omnipotent. He is Centrifugal. Abstract. We proceed from quality to substance.

Liberation — Salvation

Freedom from bondages is Liberation. It is different from Salvation which is not the end of the process of rebirth; salvation is only a temporary pause in the rotation. It is the suspension of the process of birth and death only for a certain period after which we again assume the material form. The endless circle of rebirth ends only when we have secured liberation. It is the end of all our pains and miseries. Anything short of liberation cannot be taken as the Goal of life although there remains still a lot beyond it.

Whatever comes into action is always in accordance with the will of God. The difficulty arises when we link it with our efforts. We rejoice at our successes and feel aggrieved at the failures merely for that reason. This is the only thing which serves to keep us in bondage. The absence of this egoistic feeling means the advent of real potent vigour. How can this be achieved ? Only by linking our self with the great power of the Divine.

We have set up a tiny creation of our own in the form of our individual material existence having layers after layers of grossness and opacity. What is to be done is to shatter off these layers of opacity one by one and assume the absolute state we had at the time of creation. This is the gist of the philosphy of our system SAHAJ MARG. We are so to say to dissolve this tiny creation of our making and unfold ourselves.

Yoga — Raj Yoga

The primary thing in Yoga is the proper regulation of mind which is ever restless.

No one can become a Yogi without sadhana based on Love and Devotion.

Philosphers are born in the cave of mind. Yogis are born in the cave of heart. So, please for mental questions, consult a philosopher who remains ever in the gloomy dungeon. He will be the only fit man to reply philosophic question, while a Yogi can reply questions, pertaining to the real craving of the soul.

Raj Yoga is the only thing which can weave one's destiny. It is complete in itself. Practice and ANUBHAVA only can reveal it.

Yoga begins not with you but with God.

In yoga we proceed with leaving self aside, and in other worship self is there. Hence the result is not favourable. There should be one and only one method to realise the one Ultimate. The simplest method is necessary to realise the simplest Being. If you think it proper I will tell you to leave all the other worships you do for three months. After that proceed with one method which may be dynamic in itself, and soothing to the heart and brain.

Adopt easy means for gaining the easy thing. Dogma can do you no good. It is the practical thing which will leave your destiny under a guide who has measured the distance and has found the original source.

Service and sacrifice are the two instruments which help in building the temple of spirituality on the foundation of love. Any kind of service may be useful if done selflessly but here the word 'Service' I am speaking of carries the sense of worship.

Raj Yoga teaches the method to achieve identicality with the Master of the Real Life. If one makes up one's mind to taste the nectar of real life, no power whatever can check him off from his determination. We do not say that one may keep aloof from Maya but that it one exercises oneself to be one with Him then the problem of life will be easily solved.

Some say that if you take up the path of yoga, you may be faced with afflictions and calamity. This is the view of ignorant and week-minded person alone which must never be accepted on practical grounds. Besides I would say that if even the whole life is to be sacrificed for its sake it is not much because there-by we shall be saved hundreds of briths entailing all miseres and sorrows. So please do what is right using your own discrimination or rely upon the experience of practical men.

The object of yogi is to get control over nature, but he can get full and complete control over it only when he merges himself fully and completely in God.

It is striking to note that almost all the great teachers utilised THOUGHT POWER which is predominant in Man. The governing principle of Raj Yoga is Thought Power.

Raj yoga is a system of science followed by great Rishis and Saints to help them in realising self or God. It is not a new Religion. The kingly thing in us is Thought which ultimately develops, steering us to our gaol.

Raj yoga starts with meditation so that the individual mind may leave its habit of wandering about.

Prayer

Prayer is the sign of Devotion. It shows that we have established our relationsip with the Holy Divine. When the idea of divine Master-ship is established, our position turns into that of Serf. Now service is the only concern of the Serf. Take for example the case of Bharata. He never allowed his heart to be contaminated with anything but the esteem regard and devoted worship of the Master. This example shows the relationship which is the true form of devotion. This is the connecting link between the Master and Serf.

Prayer is begging; Meditation is having.

Pride and arrogance constitute additional links in the exjsting chain of egoism. As a safe-guard against this grossest evil, one should keep himself in direct touch with God, through sincere Prayer.

Spirituality

Moderation is the most essential thing for spirituality.

Food is only for health but spirituality takes us to Reality.

The religion is for the masses and spirituality is for the selected few.

We should ever be after tracing out the reality of things and that is what spirituality implies.

Spiritualism corrects the brain instead of making a man mad or bad.

Spiritual path is the easiest path among all other paths.

Having God is the real subject of spirituality. It is absolutely necessary to go beyond the intellectual philosophers and philosophy, and instead of finding refuge in an equally untenable religious solution, seek the spiritual awakening which puts us in direct touch with reality.

A person cannot be said to have even stepped into the field of spirituality, though he might have secured high attainments, if he lacks moderation in any respect.

Prejudice is the greatest evil, rather the deadliest poison to spiritual life.

There is nothing difficult on the divine path of spirituality. A firm will coupled with undivided attention is all that is required. Everything that you seek for shall then be found to be quite close to you, rather with you, nay, in fact your own self is that which you seek. The only thing wanted for it is the burning heart which might burn down the weeds and bushes on the path. You are to be what you really are and pain is a proof if it, and restlessness its forerunner.

No country or Nation shall survive without spirituality at its base. Every nation must sooner or later adopt the same course if it wants to maintain its very existence.

Be learned and be spoiled. Be religious and be closed. Away from them you find the solution for the problem of life—spirituality.

Come with faith and confidence in the spiritual field and be prepared for the practices, throwing off the self and self-centred ideas.

The proper moulding of the tendencies of the mind is the primary factor of any system of sadhana. The regulation of the mind must be the very basis of spiritual basis.

It would be quite wrong to say that "Realisation of oneness or nothingness is realisation of truth". Truth remains predominent before we reach the Central Region. In spiritual science people generally call Truth what remains after matter ends. But after matter or solidity ends there comes activity proper or stimulus (Chaitanyata). After going further we reach a stage from where both matter and stimulus have come. After this we reach inactivity or nothingness. Truth is really the the refuge of the condition of nothingness.

We have very much food but why not increase our spiritual food for the spiritual side ?

Real purity can dominate only when one is attached to the Real Being.

To the subtle minds, the idea of the greatest is under-stood, and to the grosser minds, only the idea of grossness is evident.

If Master prays for material welfare, His Heart does not cooperate In spiritual matters, however, His will is unfailing.

Spiritualism is flowing from East to West. Babuji wants it to flow from West to East also. Mr. Poray is a saint, He is among the 5 or 6 most

advanced persons. He sees "One-ness" everywhere. Mr. Poray spoke at Trichy "I have come across way from France for this". He carries out Master's whishes as His orders.

Just as toys are sources of enjoyment for a child, physical exercises for an athlete, book reading for a man of learning, similarly worship for a worshiper, bhakti for a bhakta, knowledge for a jnani, miracles for a siddha and a life of solitude for an ascetic are for mere enjoyment's sake. They bear no relation with Reality and it is only for recreation's sake, that they are undertaken and followed.

Spirituality is such a superfine state of mind that every other thing will seem to be heavier or or grosser in comparison to it. Even the delicate feeling caused on the senses by the sweet smell of a rose is far heavier.

What is necessary for the attainment of the Highest ? To make the voice of his heart audible at the Base by securing as much nearness as possible, by practice and abhyas, by linking himself with the enlightened or in other words, with one who having linked himself with the Unlimited has attained the state of perfection. When you have linked yourself thus, it means that the greatest personality has taken you in the bosom of his heart. Your effort towards going deep into it means you have taken up this path towards the Ultimate. That is what surrender conveys and which is the only surest path for the attainment of complete perfection. Surrender is free from any conscious idea of ego. Everything there goes on in an automatic way according to the need of the moment, without any pervious or after thought.

A searching mind grasps the objects of the world. A quiet mind reaches the source of Reality.

People want to go to God in comfort—that is the difficulty.

People know everything except God, and that amounts to not knowing anything.

Religion only prepares you for spirituality; once preparation is over, there is no need for religion.

Those who are near Master, think they get more, and so become less attentive, and start getting less and less. Those who are far off, are anxious, start craving, think often and are continuously in contact with Master mentally, and so get more and more.

Often we care for others but tend to neglect ourselves. Offering peace to mind is the best form of social service. The problem of the

multitude is the problem of individual. God deals with masses. Man deals with individuals.

Knowing God is not enough; but HAVING GOD is real attainment in spirituality,

Meat eating is not at all beneficial for spiritul purpose.

1. Throughout the life a man may labour, but with no effect. But no spirituality. How do you know ?

   You will conceive of it before I say that. In our system, we start from this place (Heart). And from start to finish we meditate on that very point i.e., heart. But the movement is there. We take up that point (Trikuti) also. All the points and centres we take. Now the yatra begins and what is the symptom of progress ? You will feel darkness every where. Even if you see the sun, you will find that there is nothing but Darkness. If this thing happens, you are going correctly. There is light. You see darkness behind. It is itself Drakness. When it comes to the awakning state it is Ajapa.

2. When Awakening starts, what happens ?

   Ajapa starts, That is reciting of 'OM' with all the power of your being. That is good. If the disciple does not recite, it is the duty of the Guru to start at that place. Suppose there is an obstruction, the Guru must remove it. Because I have not read much. God has given me this knowledge. Now I am not egoistic at all. Why ? What he gave, I say. Divine law is speaking, That's all.

3. What is the sign of progress ?

   If you feel shanti (Peaceful state) the tendency of the mind may become correct. You feel light-heartedness. Not in all cases. Some where in two or three cases there may be restlessness. But the poor people will not understand this. They are not satisfied. It is like this. You are growing. You do not feel that you are growing but you grow. That is the condition.

4. Spirituality whatever I have is the security from my Master, and I am distributing according to His Orders. There is nothing of mine. I do not want to take anything with me. I am fed up.

5. I got it (Spirituality) cheaply and I distribute it cheaply.

6. Gita is a very great book. But higher things are not given there. Whatever is there is good. Reality is not dealt with, in any chapter.

Abhyasi

The minimum required for an abhyasi is a regularity in practiee; otherwise there can be no progress. Interest in meditation is necessary. We should adhere to one and one principle. We should come into contact with the Subtlest Being.

Everything thought of a true abhyasi will be synonymous with that of the Master. He will never turn towards anything that is against the Divine Will. His mind will always be directed towards that which is the Master's Command.

There must be one thought, one object, and one pursuit in view, and that must be related with the Divine. That is the type of man I wish every one to develop in himself. It is only then that one may perhaps be able to have a view of THAT whlch he craves for.

I can take an abhyasi as mine, only if he practices regularly. This is the minimum requirement for any progress.

I expect only co-operation from abhyasis.

Everyone should try for nullification of self.

Whatever thought, worry or anxiety is present in the abhyasi, is reflected in the Master and causes restlessness in Him, whereby invite transmission to the adhyasi.

Meditation for only very short periods will not be of great use in the long run. Periods must be lengthened progressively by increasing one's interest and dedication to it. Combining japa, bhajan and rituals with meditation will only lessen the benefit of the latter.

The abhyasi must develop in himself intense love and devotion which must induce the master to bestow his grace.

Doing is the duty of the preceptor. Becoming is the duty of the abhyasi.

An archer can never hit the mark unless his attention is fixed on it. An abhyasi needs to be like the archer and keep his attention ever fixed on the goal.

There must be a true cooperation from the abhyasi which will cause the Guru to take him on and on. The abhyasi must therefore develop intense devotion and faith.

The worst man can be turned into the best, by changing his self into reality through transmission.

The wonder is that we expect everything from God, but we don't deserve them.

I am speaking with the abhyasis—that itself is food me.

Everyone is familiar with the principle of telegraphy. When one end is connected to electricity, the message is immediately carried over to the other end. Similar is the case with the devotee, who makes himself known to the Master by the current of his own (devotional) power.

Determination Devotion and Bhakthi

Iron will and constant impatience and restlessness for gaining the object of desire bring easy success.

A powerful will once made is enough for the sure attainment of the Real.

The craving for God is most important. Without it there can be no progress.

A boat cannot ply direct to the destination unless the help is applied to it. Treating this human form as a boat, the space it is plying in as the ocean of spirituality, it is but essential to put up the helm in order to be able to ply through the vast ocean successfully. In the spiritual field, the helm is our strong determination which helps us to steer on to the destination. There may certainly be countless whirls at places but the strength of our will and/confidence helps us to overcome all of them and/ straight proceed on associated directly with the Absolute, the destination which is the high and nothing but that.

Be bold enough to make up your mind, step in with a storng will and your success is sure. No sooner do you from a will than the action there of starts automatically (Ideo-motor action).

We should think ourselves to be bankrupts and remain ever busy in His worship with devotion not minding any interruptions.

We must be never disappointed of the Divine Grace.

God is the Supreme Master and His will must be carried out in all respects.

Wise man is a fool, he creates so many channels and is lost. Fools have not many channels.

Outer demonstrations or flattery do not count the least in awakening the inner cosciousness in the heart. It is all for worldly desires related with the senses which have really no end, because if one sense desire is fulfilled then another associated with it crops up at once in its place. These practices do not therefore offer us means of deliverence from the net work of wishes and desires and consequently no practical purpose can be served thereby.

It is definitely the time when everyone should give his entire attention to liberation of the soul, setting aside all other things and feelings. The problem before us is not to find out a solution of our present life but for all lives that we may henceforth have. Give your-self up to your Master in a spirit of surrender availing of the time as best as you can. The Master does a lot for you even without your knowledge, to inspire you with the feelings required for your spiritual uplift. There must be a true response from your side too. You must promote within the Guru the intensity of feeling which might compel Him to push you on and on. That is your part in the enterprise, and for that, you have to develop intense love and devotion.

How can one rob Him off ? Only a devotee might understand.

Love and obedience are interdependent.

The real cry of the pangful heart of a true seeker brings the Master to his door. For making oneself deserving one must have his goal and his present position clearly in his view.

Material world and the spiritual one should go side by side equally glitterieg. We should soar with both wings if we want to succeed. I want persons like Spartans who liked to "come back with the shield or on the shield". This thing requires courage and one who had got it is successful in knowing this science which is also an essential part of human life.

In spirituality the share goes to the really deserving and that is why I have repeatedly written exhorting all to become deserving of it. For that two things are required—love and obedience, and both these things are inter-dependent.

There are many methods of loving God and many bhavas are resorted to e.g., paternal sentiment (pitru bhava), friendly sentiment (sakhya bhava)

etc. In my opinion there can be no relation better than that of the Beloved, and proceed with the same sentiment, the result will be that God Himself will become the Lover and we the beloved in the long run.

True bhakti is devoid of all physical and material desire. It is actuated by the real craving, a craving which when fulfilled does not give rise to another in its place but ends all craving. It is in the true sense the reminiscence of the Homeland, which is the final end of your journey. Attachment with it may otherwise be interpreted as constant remembrance" and that is what bhakti implies in the true sense.

For those who want to have at least a peep into Reality, the proper method shall, in my opinion, be that which touches the inner core of the heart. The external means usually adopted for the purpose are really of no avail and do not lead one towards the goal.

Attainment of pleasure, tranquility, and peace are the source of happiness to others but to us dissolution and feeling the pangs of love is the way to liberation.

Firm resolve and dauntless courage are the essential features of a manly character. That is what is required for final success.

When a man is really attached to the Highest Being. the thistles and thorns in his path will be burnt by the fire of devotion.

Meditation

While you are meditating think that your Master is himself meditating on his own form. If you cultivate this habit what effect there would be on you in the long run. You will not make SANSKARS and further; that means the progressive thing is stopped now for the future to create BHOGA. That is the way to salvation. But our ideal is something higher than that. We want to release ourselves from the endless circles of rebirth which come after. This method ultimately will lead you to non-entity. Do this and feel its effect. Very shortly it will come. We should not do meditation mechanically. Meditation is attention to Reality. Full attention is to be given in meditation. The active attention should be there and not passive receptivity. We bring in more action to the para-sympathetic nerves in meditation. Instead of mechanically if we doing it apply a little more conciousness by will and good receptivity we will really be knowing the activities of meditation and that active cleaning is going on motor nerves

and other nerves—there will be even flow of Divine energy. Heart controls sympathetic nerves. A conscious effort is necessary in meditation.

Meditation on "who I am" as some teachers prescribe is a wrong process because in this way "I" persists indefinitely. The process leads to direct meditation on "I". Therefore I becomes stronger.

Meditation is the foundation of spirituality.

If you meditate having your real goal before you, are sure to arrive at the destination.

Seek the Being that seeks you, and not that which tends to neglect you.

Every action creates Samskar. Meditation is also an action; so it too must create a samskar ? But it creates a pious samskar, the bhoga of which is the very thing one aspires for.

We remember our home. That is partiotic. Remembrance of Home land is true worship (meditation).

You can meditate on Gayatri. It is good.

If meditation is devoid of this idea of Divine, it will develop hypnotic powers and not subtleness.

Cleaning work takes out Samskaras.

When during meditation heart goes out of view, what remains in its place, may be taken as consciousness.

Create interest in meditation if you really want success. If you are unable to feel interest create artificial interest, it will change into real interest.

Experiences do occur in meditaion but can rarely be expressed by words.

Meditation is most beneficial in the early hours of the morning, particularly around 2 to 4 A.M.

Meditation should not be mechanical. In Meditation alertness and awareness are essential.

We should never be disheartened with the impression that no progress is made because our meditation is often distrubed by the working

of our unregulated mind which keeps creating unwanted thoughts. This state can easily be remedied by proper meditation with devotion and faith.

When thought contacts the soul a spark is lit. that is light without luminosity, which is the fittest subject for meditation in most cases.

There is no use of doing meditation for less than 30 minutes. You should show your interest in practice and increase it from half an hour to one hour. If you want to attain your goal follow this Marg with sincerity. Don't combine bhajan, mantras aad other things with this system. If you feel more benefitted in them, you practise them alone.

Q. Suppose impure thoughts come, what to do Babuji?

Ans : You should be unmindful. When you are shifted away you must try to come to the original thought. Our attention should be made to go back to the main idea i.e., the goal of life. It there are no thoughts for an abhyasi, he must write to his Guru. Thoughts must come. Thoughts should come. If a man regularly meditates thoughts will subside slowly. For 22 years, I suffered on account of thoughts. Thoughts of Divine can come. Thoughtlessness is wrong. To me thoughts come, but they do not disturb me. If I am transmitting to anybody, the bad thoughts of the abhyasi come to me. They sometines affect me also, but only for a moment bad thoughts affect me. Like as looking in a mirror, I read the abhyasis' good or bad thoughts.

Sages say "know thyself" but I prefer to say "forget thyself".

I advise meditation on heart at the point where you feel its beatings.

I use the word "HEART" because it is the nucleus and creates the vibrant motion to where it is directed. This is the field for the mind to work and this is the instrument by which we develop the discriminating faculty. The subtle force works in this place for the descent of Divine energy. If some how our thinking joins with it or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved.

When unwelcome thought arose, I first supposed them to be those of my Mastor and they were off, but I knew Master was incapable of thinking such thoughts.

Meditation is a process of thinking over and over again on a divine aspect so as to form a connected line of thought. It aims at gentle diversion of mind towards divine thought.

What one sits for meditation, in the first days there will be abnormal rush of thoughts. This may appear to be annoying but in fact it should not. The ceaseless flow of thought is not confined only to the meditation hours but it occurs every moment. But it is felt during meditation because at that time we try to make ourselves empty of all thoughts and ideas. We create a thought vacuum in our conscious mind and like the rush of air to vacuum so do thoughts rush towards the thought vacuum. The huge store of thoughts lying buried in the deeper layers of consciousness rise up and force their passage into the void affecting our grosser consciousness. The mind being unregulated begins to move in conjunction with them. In fact it is not the rising of thoughts that is annoying to an abhyasi but his own over-attention to them. The common but erroneous remedy prescribed for dealing with the situation is suppression of mind by forced restraints and physical mortification. The restive horse that is the mind may be kept under control by a sharp whip. The effect is that it is suppressed for a short while but the evil is retained. This will result in a life-long game of contest. Hence controlling of mind is not the remedy. It is in the right moulding of the mind. The evil thoughts are to be purged out by the process of initial cleaning. The rising of buried thoughts helps to exhaust the store by effecting their bhoga, The proper course is to pay no heed to the thoughts arising in the mind during meditation and to remain unmindful of them treating them as uninvited guests. In this way, their intensity will be lost and they will cease to be a source of disturbance.

One may even meditate upon luminuous truth or even upon the human form of a big soul or porsonality of calibre provided he has selected such a Master as high guide. When one begins to love such a soul which becomes the object of his meditation, Nature's power begins to run through him, for the great soul is endowed with such power.

Meditation is like searching a diamond which is lost in a pit.

Immaterial of their practices, I attend all abhyasis equally. If an abhyasi develops love while practising meditation, my divine work will not be a waste.

We miditate on light. That is not actual light. We merely suppose

that there is light in the heart. The basic idea is Divine light, because you cannot proceed without the help of God. And then we meditate, if thoughts come we do not fight them. There is one difficulty. When you fight with the thoughts you are concentrating and by your own power you are strengthening them. Our attention is there during meditation but we are unmindful of thoughts.

Whatever happens after meditation, just think for 2 or 3 minutes and try to be there in that condition and what is there ? That is the search you will develop.

I shall tell you. I used to meditate only 2 or 3 minutes or at the most 5 minutes a day. But all the time I was drowned in the thought of my Master. If he said 'Sit for one hour' I sat. But I was never away from His thought.

Not a single moment I feel my Master's separation. Suppose His thought is lost far a moment, I cannot live. Death will be the result. I am in Him and He is in me. This is no exaggeration. I have told you the secret.

People are coming to me and I study them. First of all, I study their condition and then I reply. I tell them to meditate on the base. Otherwise they will never succeed. If your approach is wrong. you do not go towards the goal but towards the evil side.

Some people ask me why we meditate on the Heart. I have my own reason. Either you meditate here (on heart) or here (Trikuti) and both are correct. I have taken this (Heart) one.

Suppose somebody falls down from the roof. He should not think that he has fallen down on the earth. He should think that he fell down in the lap of God. This (Sahaj Marga) is the field for the brave, not of the Cowards. Such a strong idea is necessary. Thinking should be regulated, Remember, this is the best thing and the easiest at the same time. When you get into practice it becomes very easy.

It is all the Master's work and so I hit at the target as I speak or write. It is His guidance. He takes me to that place as soon as the thought is there. What I say, I believe, never mind if any philosophar says otherwise. I will not change it because I am sure I am correct. Of course everybody is sure. Everybody is sure of what he writes. But I am doubly sure. That is the difference.

Thinking becomes right when it absorbs in the Real, try to absorb in the reality. Jump into the Reality. Intellect and intelligence are all buried in the Divine. Always keep your hand at the Highest. Don't think of the lower things but of the highest only and try. If you want to reach Moon, try to reach the sun. Highest and Highest aim, is the absorbancy in Brahman, in toto.

Vivekananda said that Divine Mother speaks through Ramakrishna.

Master : My case is different. When I speak I do not know whether I am speaking or Master is speaking or God is speaking. Egoism is not there. That is a fact beyond doubt. I pray that all of you may have that condition, if it is good. I do not know what I am saying, who is saying and who is speaking Trinity is finished.

Even if thousands of people and animals and plants are there, you must feel all of them as one. That is absorbancy.

Whatever happens during Meditation you think that it is all good for you.

Thoughts and Thoughtlessness

To keep the thoughts pure is the best sacrifice,

Why we enjoy the function.

The senses enjoy them. They seek the sweet water from the salt water ocean.

A strong thought when it comes out, will take a shape. Give a thought, it will work. Try it.

The goal is 'Samyavastha' - a balance state, note fully. A man can never become completely thoughtless. It is called 'almost' thoughtlessness. There are saints who say that a man can become thoughtless. But when that thoughtlessness is attained, a man becomes dead, that is why I say 'Almost'. When there are no thoughts you cannot think of Divinity.

At the time of meditation, think that there is Divine Light in the heart. It is mere supposition. Do not project and sit for meditation. If the thoughts come, do not care and try to be unmindful. Because thoughts are coming, you want to fight and for fighting, you have to concentrate. When you concentrate, you give power to them by your concentration. Treat them as uninvited guests.

Hatred is a negative thought—a negative attachment, Attachment is there and it is negative. You remove hatred in toto. Then there is love. Let us not take the wrong view ef things.

How Sahaj Marg helps in moulding a person :

Suppose there is a thief and somehow you make him to give up theft. Now, suppose he goes to a friend's house and happens to see a nice article. His lower vrittis instigate him to pick up the article hood winking his host.

What do we do in our meditation? We suspend the charge of the lower Vrittis and in its place of working higher Vrittis begin to work, i.e., the higher Centres will take charge of the lower ones, Later Divinity takes charge of the Higher Centres. And hence the thoughts of the Lower Centres (Vrittis) are once and for all destroyed. Everything is Divinised then. This is Sahaj Marg. I know no philosophy except Sahaj Marg.

We see, spring comes, autumn comes. But not in proper order. Who is responsible? People say it is God's work. But it is not so. How to eradicate this thing. What is the way out? I have written about it and I do not remember anything. But it is our work. This must be done in a natural way—Sahaj Marg.

Power of subtle suggestion. If some body went to my Master and said 'I am very wrathful man.' He said 'Achha'. The same became true. My brother disciples wondered/this Suggestion is there/that and the light suggestion is nearest to the Atman. When you say 'Achha' loudly, it would not work. We unconsciously give wrong decisions, because we do not know all these things. Suppose a boy is there, a very naughty boy, in the mohalla. You give this suggestion. He is becoming better.' He will become better. Suggestion is more important. It will work well or destroy. If lightly suggestion is given that 'the man is realised', immediately he is realised. But you must have power.

First of all try to improve yourself. And afterwards or at the same time try that others may also improve. Individuals form the mass. In this way prepare one individual and he will prepare ten more.

Thoughts have a tremendous effect. From the limited state they go into the unlimited state. There they go on whirling in the atmosphere. They would have their own repercussions. So always talk in positive language. Instead of saying "I shall not speak lies" say "I shall speak the

truth". In Majnu there was no other thought except that of Laila. The story goes that one day Laila wanted to test the love of Majnu for her. She sent her servant with a dagger and a dish asking for his flesh to feed her dog. Majnu cut a little flesh from cut of his body and gave it to the sarvant. The next day Laila again sent her servant with a similar request. Again Majnu unhesitatingly gave a little flesh of his. But Laila was not pleased. Yet she complained that he didn't love her whole-heartedly. For the third time again Laila sent her servant with a similar request of flesh, to Majnu. This time while Majnu was about to cut his flesh, he had strange experience. He could not cut his flesh. Every part of his body appeared to be that of Laila's. He could see everywhere Laila and Laila only and nothing else. So Majnu returned the dagger and the empty dish. On hearing this Laila went into raptures and "Now Majnu loves me. He is my real lover". But this is a story. That sort of mentality you should create in yourself and try to create in others.

I never complained to Lalaji about disturbing thoughts except once. When I noticed such thoughts are not my own thoughts, though they may appear to be so, but they are present in the atmosphere and attack at higher stages also.

An abhyasi of high calibre complained that he was much perturbed due to thoughts arising in his mind. Master jokingly enquired. "You told me, years ago, that you are mine whole and sole. Then how is it that thoughts still remain yours, and hence a source of worry to you? How.

A man cannot be always thoughtless. If total thoughtlessness is there, the body will be lifeless.

Whatever we think or contemplate produces vibrations within where they multiply, power is generated which flows out carrying the thoughts and feelings with it. If the mind is pure then their effects are good but they are likely to be spoilt by the effect of impure thoughts of impure minds.

Thoughts acquire power if you are attentive to them. Try to be unmindful of them. When you worry about thoughts, you begin to love them and become a prey to them. Then they come out in series. Don't worry; let them make their own chain—you make your own chain of divine thoughts, taking strength from your own Sankalpa.

Pranahuti or Yogic Transmission

The worst man can be turned into the best by changing his self into

reality through transmission. But what will happen after, has not yet been tried.

Pranahuti or yogic transmission is the only effective process to introduce immediate change to regularise the inner tendencies of our mind so as to effect our gradual transformation. In Sahaj Marg the Divine Grace is directed towards the Abhyasi through the process of Pranahuti. As a matter of fact, what pranahuti does for the spiritual uplift of an abhyasi and the removal of complexities in a short time, independent efforts cannot do even during the course of a full decade. Power of transmission is a yogic attainment of a very high order by which a yogi can infuse by his own will force the yogic energy or Godly effulgence within anyone and remove anything unwanted in him or detrimental to his spiritual progress.

Divine currents are absolutely free from mala (impurities), vikshep (unreal projections) and avarana (layers of grossness).

With the minimum cooperation from the individual it would be possible for a saint to transform the individual through the principle of Transmission or Pranahuti.

Transmission can shatter the 'stone' into pieces.

Diseases do go out by the effect of the process of purification.

Samskaras are dried and burnt up by transmission.

Rest assured that diseases never enter the body of the abhyasi through our process of transmission. This is my experience as well as that of my Master. On the other hand it has often been experienced that some of the diseases do go out by the effect of the process of purification.

Since the spiritual stages are innumerable, the time taken to traverse them is correspondingly incalculable. It is the power of pranahuti alone that can curtial the duration and enable the course of countless years to be covered within the period of this life alone.

Transmission or pranahuti establishes the link between abhyasi and God.

An abhyasi may not always feel transmission. It depends on the abhyasi developing the ability to perceive,

You grow angry with your servant and pounce on him. The servant also retaliates—that is transmission. The anger in you produced more or less the same reaction in the servant, to more or less the same degree. Similarly in Sahaj Marg, the Divine Consciousness introduced into the Abhyasi divinises his system and it brings about transformation though gradually.

Meditation can be successfully followed only when it is backed by the power of pranahuti, transmission. It is a great psychic science by which Master through his own psychic power awakens the dormant intuitional forces of the abhyasi to action towards spiritual evolution.

The flow of Divine Grace is directed towards the abhyasi through the medium of Master alone and through the process of pranahuti or transmission. As a matter of fact, what pranahuti does for the spiritual uplift of an abhyasi and the removal of complexities in a short time, independent effort cannot do even in a full decade.

The Master by the application of his inner powers awakens to action and accelerates the dormant forces in the abhyasi and diverts the flow of Divine Grace (current) towards his heart. The abhyasi begins to advance spiritually experiencing more and more bliss.

1. Q : The difference between the transmission the Abhyasi gets during Meditation and on other occasions when in constant remembrance.

A : The difference is there. It is like this :

During Meditation	Other occasions by remembrance.
(a) Like eating food	thinking of tastes of food.
(b) Like seeing the scenary as it is	seeing the scenary in picture.

From the day the Abhyasi is in contact with Master, there is continuous flow of divine energy (Transmission) from Master to him. Master is incessantly working for the benefit of Abhyasi. Unless the abhyasi is very sensitive he may not be able ro feel this.

Q : How does the Abhyasi advance ?

A : As the Abhyasi advances with his practice of Meditation, a state of forgetfulness develops. This means he loses the idea of the body. Now 'I' refers no longer to the body. When this is gone, he begins to think himself to be the 'Soul'. It is better. Afterwards when he forgets this, the 'I' refers to nobody. That is the real condit;on.
'If 'I' refers to the soul, there is some deficiency. If it does not refer to the soul at all, to whom does it refer.' If nothing is there, you can say it is nothingness. Something like that. It is the result. How to express which is difficult.

Divine Sparks

Liberation is freedom from freedom
Realisation is death of death

What is Love ?

When you do not know why you love and what for you love it is love.

Sat Chit Anand is only a Toy. No limitations are there for God. God's consciousness is Thrigunatitha,

In tune with Nature—i.e., having something from God.

"Life – is an awakening state of Being."

Simplicity is in touch with Divine.

Doubt is poison for the will.

Despondency is poision to the Mind.

(a) Virat is Cosmos. I have seen it, it is out of Brahmand Mandal only.

(b) Light as seen by Moses : it is entirely light with no evidence of hills, animals or vegetation.

Jerks during meditation : Semi Samadhi State.

Our whole system has to be vacuumised.

Travel in Air—is Material Journey.
Travel in vacuum—is the spiritual journey,

It is the only difficulty that there is nothing difficult.

Not birth but death is the development.
Distruction is the sign of improvement.

Instead of Bhaktas, there are people who are Bhaktai (who simply go around). Regal Bhakta means a tamed animal of God. That is saintliness.

To bow down before the Master without Bowing the head, is the real Namaskar.

A good thought is always a service.

Best Sacrifice : To keep the thought pure is the best sacrifice.

We are nothing but will.

You are thinking of God. Thinking is from the mind. It comes into contact with the Divine. When two things meet, thought is produced. The third thing is Desire. Desire has no foundation.

Desire with foundation is good.
Desire without foundation is bad.

If you have surrendered, it is good, But don't have even that idea.

Intuitive knowledge is better any day than the bookish knowledge.

When you are absorbed in Reality your thinking becomes right.

When you jump into Divine, your intellect becomes pure.

When absorbance in Brahman is established wisdom works. And you feel that everything is there. You do not conceive of it.

Peace is not God, but Non-peace is God.

Silence in Silence is nearer God.

Non-enjoyment itself is an enjoyment.

Salvation we can have a million times, but when you get liberation you cannot come back again.

Divinity is pure and simple.

Non-Attachment

We should pass on through family in a disinterested way and doing everything for duty's sake without any feeling of attachment. For example we go to bathe but we do not think of it afterwards. It is finished and gone. Family life is not a thing to be cursed if it moulded in a particular way. Suppose you are compelled to do something (lawful) and you do it for its own sake without any motive of your own, I will call it a disinterested action making no impression on your mind. We should think that we do everything, even in connection with wife and children in compliance with the order of God. In this way all our actions will ultimately turn into puja. This is a very easy method for cannecting your thought with the Almighty.

We should love all but without feeling attached towards individuals as such.

we must serve our children regarding them as children of God. We should regard ourselves as trustees appointed by God for the alround well-being of those children.

I do not mean to induce any one to give up his worldly belongings and bid farewell to his domestic living but only to attend to everything in the sense of duty entrusted to him by the Divine Master. That is, in fact, the real life and the only solution of all the difficulties, whether spiritual or temporal.

Any sort of undue attachment positive (Raaga) and negative (Dwesha) is a poison for spirituality.

Laya and Samadhi

Nirvikalpa samadhi can bring you to a state of salvation but liberation is something else, as given in the Reality at Dawn. The real state of samadhi is that in which we remain attached with Reality, pure and simple, every moment, no matter how very busy all the time with our worldy work and duties. It is known as Sahaj Samadhi, one of the highest attainments and the very basis of Nirvana.

When we start practising and are in quest of our goal, we fix upon that which seems helpful to us in our pursuit. We consequently begin to imagine that every thing depends on God's will, so that we may remain connected with him. It gradually develops into closeness and

attachment which in true sense means the begining of laya avastha (merging). For that we practise love, devotion and all other means conducive to our purpose. We can as well say that our free will goes as far as His unlimited sphere goes. We cannot profess our will to be the same as that of God's until we shatter our limitations and bondages, This is our real pursuit and we do it in order to secure merging with Reality.

I do not create laya avastha—I help abhyasis to achieve it.

When after full advancement our mind gets laya Avastha in its Asal or origin, then we get the Changeless condition which even God does not possess. This thing is to be found in Bhuma and Bhuma alone.

Sleep relates to matter and samadhi to Spirit.

Brahman is the knower of all things. The man in Laya Avastha will also know all things.

Constant Remembrance

Think of the glory of the Master for constant remembrance.

If we serve our Master and His children too, thinking that they have come from Him, we are in a way non-attached to them, because the chain of attachment really joins our Master with His children. If this thing is rooted deep in us we will indulge in service as our duty and remember the great Master at each step. In this way the habit of constant remembrance is formed.

The remembrance of everything merges into the remembrance of One—the Ultimate, resounding all throughin every particle of his being. This may be known as complete annihilation of self. If one develops this state, in my view, he should be considered as an embodiment of prayer

During your leisure hours you rest your thoughts on all pervasiveness of God and remain in that mood so long as you may have time. This may be happy pastime as well as continued remembrance.

We must maintain in our thought a constant feeling of His presence.

For constant remembrance we take up divine quality and rest our thought on it. From quality we reach the substance and then to its ultimate.

Constant remembrance is the easiest way to achieve the goal.

One should never lose His remembrance. Even a minute lost without His remembrance should be repented upon.

Constant remembrance is the only thing helpful in bringing about improvement in the spiritual line.

You do constant remembrance for 7 days and you cannot leave it on the 8th day. Such charming effect it has.

Meditation is the mother of constant remembrance. Remembrance will be automatic only when it reaches the subconscious level. Even then, you should try consciously to practice it. Meditation only gives you the practice for one continuous constant remembrance, You should try to be conscious of remembrance.

Losing all knowledge about consciousness and unconsciousness, shows that a deep relation has been established between you and Him, who is above these things, but if you were to forget Him or that with whom this relationship has been established then there is Asal and Asal alone.

It is advisable. under all circumstances to have our attention directed towards the end or the goal.

By and by, faith, the most lively factor of a spiritual life, begins to develop in one and the Master's form becomes predominant in his view, with his remembrance in the background.

To achieve constant remembrance, do not mind the breaker, keep on practising. The sub-conscious mind will take hold.

If you crave for peace you get peace only.

If you crave for Realisation you get peace also, And hence hit at the root and crave for realisation.

Every moment you can practise remembrance. How ? Suppose you are in the Office. Just start thinking of HIM and forget. When you forget remembrance, it will itself work, Remembrance means you forget. When you forget consciously in work, the same effect as remembering continuously is there. The only difference is—when you are busy you will not feel. It depends upon your attachment. As much as you feel attached, so much you will get.

All the time I am drowned in Master's thought,

Forget your past and think of your future only.

Don't allow the idea to creep into your mind whether you are progressing or not. Be eager to hear about God and not of trifling things.

Divine power is working always. Moulding of the individual alone is needed.

Restlessnes and craving for Realisation must be there.

Master's grace is always there. The obstacles are thers in between, like the clouds dimming the sun light.

Transformation cannot take place untill one is thoroughly cleaned.

Take interest in whatever you do, office work or Mission's work.

Adopt such methods and do things so that you will be happy the next moment. Don't bother of Heaven after this birth and so on.

Don't say 'Doubt' say 'enquiry' or 'query'.

Concentration

Concentration in general relates to the condition of the physical mind at the conscious level. The activity of which is temporarily subdued by the application of the physical force. Practical examples offer sufficient proof to show that those having advanced with the condition thus developed become internally so gross and rigid that they turn wholly insusceptible to finer and subtler influence. Concentration effected by forceful suppression of thoughts leaves its weighty effect upon the mind.

Concentration is not the initial step for meditation. The right course is to take up meditation in a natural way avoiding forced restraints.

Mind

Q : Our Mind wanders. There is distraction of mind. What is the remedy?

A : It is the Abhyas only. But the mind cannot remain thoughtless. Suppose individual mind (manas) becomes still. There are no ideas. You attain the 'Balanced state' i.e., the state as

it was before the world was born, when everything was in the balanced state. When balance was disturbed, there was creation and if you attain the balanced state the body is gone.

The Goal is 'Samyavastha'. Balanced state. Not fully. A man cannot become completely thoughtless. It is called 'almost, thoughtlessness. When there are no thoughts you cannot think of Divinity.

The books give not only spiritual but also mental good. Both things are there. I said "Read and Enjoy, go and feel".

I am telling you this thing so that any of you may copy it. I was in Judges Court. I went to the Judge. He said 'write this order." I could not catch his words. I did not like to ask him to repeat. I didn't know why? When I came to my table and wrote the same order. Not a single mistake was there. God was helping me. When God helps, all other things will be done automatically. When you are drowned (in God's thought) Somebody will take care of you and when you are in senses nobody will take care. Only senses will take care. They will take you to the Devil. Your Mind should be in God. Worship Him. Bow down before Him. Think of Him. Do whatever you like.

Master's grace :

Dr. Swamy is a Scientist He came to Shahjahanpur. He said "I do not know what is a harmone, please explain it to me". I said "not this point but this point and so many things." And what I said was found correct afterwards. I do not know the Scientific words but my reading was correct. He was surprised to know the Scientific words but my reading was correct. He was surprised to know that what all I said was found to be correct. By my Master's grace I see what is there and I can read it. When thinking is wanted refer to me.

Transformation Progress

You can pick up pearls only when you dive deep into the ocean.

Man must always be in quest of mergence.

Be alert always to receive divine grace. Losing is gaining.

Whether one is Adwaitist or Dwaitist, he should proceed with his own level to develop further.

Nothing but the energy issuing forth from the Centre is the need for the present day life. Either it should burn us or it should embrace us. That should be our thought if we really want our transformation, for which we should come forward like a warrior into the field, to test our own bravery for the task.

The craving for God is the most important thing without which there can be no progress.

I do more work for speedy progress. But it brings disturbance and is not liked by abhyasis. More dose brings more tension.

May the day dawn, when the people may taste the nector of real life durlaba for devatas. People are busy thinking always of their own tales. Sit in loneliness for sometime and think of God with as much power as you have attributed to your difficulties. What then ? It is. easy to realise your own God as the realisation of the wordly things in crude from.

At a higher stage of advancement, regular routine abhyas becomes almost impossible. In that state if the aspirant keeps alive his link with God, his abhyas goes on automatically and unconsciously without any conscious effort on his part. This is the case with almost every abhyasi in our samstha (Organisation) provided he is going on with faith and confidence. When advanced merging is secured guidance comes to him by itself. The state of inertia (in which one feels himself like a dead) is a spiritual stage which may be taken as the beginning of spirituality in the true sense, though people take it wrongly as the end of it. I wish every one to aspire for and be blessed with it.

If a man can forget all incidents of his past, all enmity is at an end One must believe that the mistakes committed in the past belong to a past life, having no effect on this one. Always build the future. Do not waste time, dwelling in the past.

The perceived out condition marks the inner condition achieved. Inner and outer should be the same in order to realise Reality. This condition arises when you become dead to yourself.

What is the special will ? It is that which admits of no doubt or misgiving. In all matters whether worldly or spiritual, a man should

make use of it and try to avoid harbouring thoughts of a failure or disappointment. Though in fact it relates exclusively to spirituality, yet it does not mean that the science should not be utilised for worldy purposes. For a spiritual man the use of it is, of course, indispensable and he can utilise it whenever he likes.

Three obstacles in the path of realisation are that we try but there is no attempt there are too many things we try at a time, and we do not have confidence in ourselves.

Feeling of lightness is the evidence to prove that the real state has begun to manifest itself. Feeling of love is also its proof.

In my Master's words, the vision of the Divine, experienced all around outside, is really a reflection of the inner vision. At the elementary stage owing to the outward tendency of the mind the vision seems only an outer experience. But afterwards when the outward tendency weakens the same condition seems to be reflected inwards permeating all within. That is the next stage. At this stage one begins to feel absorbed in himself. The condition further goes on finer and finer though the shore of the Infinite is far off, yet.

It is necessary to control the speech and the thought so that you may become deserving to attain higher states of mergence.

A child is not aware of his growth. Ater he becomes an adult, he knows.

Don't allow the idea to creep into your mind whether you are progressing or not. Be eager to hear about God and not of trifling things. Transformation cannot take place unless one is thoroughly cleaned.

Dr. Varadachari gave me a book 'History of Philosophy' written by him. 'I read it and told him' Of all your books, this is the best book' Why ? thought clarification is there. In other books it is not there. That was the transformation.

I quarreled with Dr. Varadachari about Arabindo's theory of Supramental and I said, "Please Wait for some time and see for your self whether I am right or not."

Arabindo says that supra-mental comes and changes the mind of the man. Rays will be spiritual. I say it is absolutely wrong. Supramental cannot change. The mind of God is only a greater mind than that

of a man. It is after all a mind, not a Reality. So, it cannot change. Ultimate Reality alone can change, not that. He did not agree with that. After some time by the grace of my Master, I could show the difference between the Supra-mental and the Ultimate consciousness to him. When you are in that condition it is very easy to distinguish. And then Dr. Varadachari said "You are correct. Only the Ultimate Reality (Ultimate Consciousness) alone can change the mind of man and not the Supra-mental."

Character, Conduct and Love

Love admits of no dual loyalties not to speak of multiplicity. It has no room even for the duality of the lover and the beloved.

We should love all but with out feeling attachment towards individuals as such.

All men and women are our brothers and sisters. We must mould our behaviour towards them accordingly.

One must actually live upto what he thinks or talks about.

We should be brave and not cowardly but it should be for justice.

The wonder is that we expect everything from God, but we don't even try to deserve it.

The thing got from Nature is very pure because its basis is purity. The thing earned by man can also remain in a pure state when that is got through pure and pious means. The influence thereof will affect the nearest layers and help purify the human web. This is the reason why sages have laid so much stress upon honest and pious earning.

Animal passion must be transformed and converted into the human passion (the true character of man).

Firm resolve and dauntless courage are the essential features of a manly character. That is what is required for the final success.

True love cannot be expressed by words. This is the very reality which is inexplicable in any way.

How may it be possible for an abhyasi to advance upto Negation and even beyond that ? It may be in the first place by the kind grace of

the Master who might himself have attained that state. But for that the abhyasi must develop in himself intense love and devotion which might induce the Master to bestow His grace. One of the essential things necessary for the achievement of negation is the growth of intense craving amounting to restless impatience, combined with sincere love and devotion. When the feeling of love is there in the heart, restlessness must come in by itself. The difference in degree may not be of much account in this respect since it may grow more and more in course of time. I must assert that God alone is the giver of negation and of all higher approaches beyond that.

Virtuous conduct is quite essential for spirituality. Virtuous conduct does not mean that we should only mould our external life so as to rouse sympathy and love in others, but it is a wide term which includes all our actions. Virtuous conduct means that our life should be one with Nature which is always peaceful and maintains equilibrium.

What else except a tiny heart can be the fittest offering for the achievement of the dearest object of life ?

We must never harm others, but we must be rigid in self-defence of person and property.

Hatred is a bad thought and a negative attachment. Remove it in toto. Root out and there will be love.

PEACE

The quality of soul is peace and the quality of body is reverse of that.

Every one wants peace. That means realisation is not the aim. In that case one may get peace but not realisation. But if realisation is the aim, peace will automatically follow.

It is peace when it is associated with matter but when it is away from matter, it is bliss.

Peace is transmitted from heart to heart.

Peace is the inner consciousness of the Being.

Where there is no contradiction of any kind, there is peace.

Peace is the characteristic of the soul, and unrest, the opposite is that of the body.

Satisfaction comes from repetition of habits while peace relates to soul.

Duty Service Etc.

"We the householders should pass on through family life in a disinterested way doing everything for the duty's sake without any feeling of Attachment. For example we go to latrine, but we do not think of it afterwards. It is finished and gone. The family life is not a thing to be cursed if it is moulded in a proper way. Suppose you are compelled to do something (lawful) and do it for its own sake without any motive of your own, I will call it disinterested action bearing no impression on your mind. We should think that we do everything even in connection with wife and children, in complianca with the order of God. In that way all our actions will ultimately turn into Puja. This is a very safe method for connecting yourself with the Almighty."

"Our Responsibilities"

"One who is not married does not know how to love. One who is not in troubles, does not know how to help others.

We are failing in our sacred duty if we do not exert ourselves for the discharge of our responsibiltles pertaining either to this or to the next world."

We should ever go on with our work with a sense of duty in submission to the will of God. This will give a taste of nectar of real life."

We should be ready to serve all and thank those who give us an opportunity of serving them."

"You think that your worldly responsibilities are a hindrance in your path. But that is a grossly mistaken notion. We have to go along taking both the sides together i. e., the worldly and Divine, side by side. My Master was an ideal in this respect, and I am also following his footsteps."

One cannot be a loser in any way, if doing his household duties, he brings himself up to the realisation of God as well."

The best way in life is that we should do our duty.

To reach the infinite absolute is one of the primary duties of man But so long as the goal is not fixed in one's thought it is very difficult to complete the journey successfully.

Will service to Mission be beneficial to an abhyasi ? It is necessary for everyone to look to his own part of duty and to stick to it with sincerity. Few persons seem to realise that service to the Mission besides being a part of every abhyasi's duty, is also highly beneficial to him spiritually. Moreover, that which must be an objective of the abhyasi may also be pleasing to Master. But, what is to be done when people do not take this most common factor into account ?

When yor are a doer and think you are, the energy is limited to yourself and does not go out. When you are the doer but do not think you are, it becomes the work of the Divine, and goes out to benefit others.

Work done for the Mission is accepted as work done for the Master, the Divine.

Surrender

"When you have surrendered the question of doubt does not arise at all. Give up doubting. When the thought of cooperation springs up in the abhyasis mind he has come upto the first stage of surrender."

"The real sacrifice is not to leave the job or office or retire to the forest, but to lose your own self. That is needed in a true seeker."

"Surrender, depondence and continuous remembrance are necessary."

"Surrender will come automatically in due course through love, devotion, faith, obedience etc."

"Self dissolution is the only course for a pursuer of the Divine Path."

"Submission is the secret of success."

"You say that you have unconsciousness in you. Unconsciousness is a characteristic of the soul. It is felt when we get rid of worldly ideas. This unconsciousness goes on increasing till we get ourselves totally merged in God."

"To get ourselves merged with Brahm, we should dissolve in Hi
Mother is with Child, Child is not with Mother.

Let thy will be done.

Some people come here for trial.

When we are not within Him, troubles come.

Seek in you and you will find in yourself—the Master is there—bu
when ? — only when you are not there.

I expect only cooperation from abhyasis.

The do's and Don'ts of the grown up perents very often appea
most unreasoneble to children, though these are for their own good. Bu
they automatically come to grasp the reasonableness of these as the
grow up.

Be dead to yourself and live by Him. Inner adjustment and interest
inner enlightenment are essential.

I wish you rob me of all that I have and in return give me that which
you possess as yours.

When unwelcome thoughts arose, I just supposed them to be those
of my Master and they were off.

If an abhyasi gets completely merged in the Master, everything
coming to the Master gets automatically transferred to the abhyasi. The
merging in the Master is therefore of highest value, and the most effective
means for attaining it is negation.

I followed my Master blindly.

Desires can be overcome by trying to give yourself up to God like
a dead man in the hands of the dresser. But if you want me to prescribe
some method for it, I shall offer you a very simple method and it is, think
your desires to be mine, not yours.

One who gives himself up to his Master in toto can alone be succe-
ssful in the pursuit. Giving up everything means reducing one's self to
beggary. In other words, one has to become a beggar at the Divine door.

Limitations are many—My 'ness being one of them. Modify it by

attaching to someone else. Slowly 'myness' will vanish.

We must always be in quest of mergence.

To effect surrender in the easiest way, only an act of will is required. But the lighter and finer the will, the more effective shall be its working.

If one can sell his heart i. e., make a gift of it to the Divine Master, hardly anything remains to be done. This shall naturally bring him to the state of absorbancy in the Infinite Reality.

The only effective way to attach one's self firmly to the abhyas is to link oneself with the Unlimited, or in other words with one who having linked himself with the Unlimited, has attained the state of perfection. Why you have linked yourself thus it means that the great Personality has taken you in the bosom of His heart. Your effort towards going deep into it means you have taken up the path towards the Ultimate. That is what the word surrender conveys and which is the only sure path for the attainment of perfection. So long as you do a thing and know that you are doing it, it is not the right course and you are away from the level of surrender, because the feeling of ego is also there. Surrender is free from any conscious ideas of self. Everything there goes on in an automatic way according to the need of the moment, without any pre or afterthought.

The easiest and surest means to achieve this end, Absolute State, is to surrender yourself to the great Master in the true sense and become a 'Living Dead' yourslf. This feeling of surrendar if cultivated by forced and mechanical means, seldom proves to be genuine. It must develop automaticlly within you without the least strain or pressure upon the mind. Even if the knowledge of this fact is retained then it is not the true form of surrender. What remains to be done, when you have surrenderd youself in the true sense, is, I believe, nothing. In this state, you will be in close touch with Reality all the time and the current of divine effulgence will continue its flow into you without a break.

Begin your work dedicating everything to Master. Believe that Master within you is doing all acts in home, business and amusements. Even while meditating, think that the Master Himself is meditating.

There are two aspecte of sadhana, one that practice by oneself is not enough. It must be supplemented by Divine Grace which is the only thing required for the purpose.

Generally all people attempt surrender. They go to Temples and fall flat and say "Oh Lord, I can neither worship nor do anything. Nor am I so rich. I surrender to Thee" and come back home. Now they think they have surrendered. But there is still 'I'. You proceed With 'I' and come back with 'I'. You must not attempt surrender and whenever you want to surrender 'I' is there. The right way is: Develop devotion and devotion is the Chief thing. And feel yourself dependant on God. That is the best thing Dependance. Then, when you are depending upon somebody your 'I' becomes HIS 'I'. This is the way and it will lead you to surrender. When you say 'I' surrender' the 'I' is there. In my opinion, it should come automatically and the result is surrender.

Dependency you should feel and proceed with that and when you find yourself surrendered to every Being then you have surrendered unconsciously. I am speaking from my experience. When you feel surrendered to every Being unconsciously that is real Surrender.

Q. Will there be evolution ?

A. When you know there is spoil, you alone can remove it. We should take care of ourselves first. Be prepared for the evolution and start it. Do not mind whether a thing is right or wrong. Individuals form the mass. Suppose you are as you ought to be, the other is there to copy. You have done it and others will follow.

Realisation

So long as the method of practice is "not subtle", the realisaton of the subtlest can never be possible.

People want to realise God through the sense, which is an impossibility.

Light is not our aim. We have to go to the Highest.

One cannot be a loser in anyway, if, doing his household duties, he brings himself up to the realisation of God as well.

The question ends when one acquires anubhava sakthi of finest type, and can himself realise the true state of life hereafter.

Liberatian is possible even in one minute, but there are so many difficulties.

The surest way of success lies through painful restlessness and burning aspiration. (Babuji was in these conditions for a period of 27 years continuously).

There are so many amongst us who have the idea that simply knowing God is enough. This is wrong conception. Having God is the real subject of spirituality.

We should try to attain realisation, but should not hanker after what it is.

Energy in action is power, while in a stagnant state it is powerless. Thus we arrive at the conclusion that powerlessnes is the root, or in a sense, of the greatest unlimited power in itself. If somehow one is able to stop the outer action, or in otherwords, the outflow of power, it gets balanced and consequently becomes most effective. I want you all to acquire absorbancy in that Ultimate State, stagnant at the base but active at will. But that can be possible only when one's individual mind gets properly regulated and balanced, having negatived one's own will altogether. What remains in him is nothing but 'Nothing'.

Liberation has to-day become very easy because of the presence of the Divine Personality.

I do want that all of you may emerge as the Suns in the field of spirituality.

Sumbmission is the secret of success.

As God is the Centre, to occupy a centralised position, make God your Goal.

The object of transmission is to bring everything to natural order. When that state is achieved, if the individual loses his 'self' realisation results.

Liberation is promised in one life, but only for those who act as they are told, in full compliance.

The best marks of relisation is when selfishness is totally washed off. Many people help others but selfishness does not go away from the the bottom of the heart.

What is the state of realisation ? Neither you are there nor God is there.

Real study is that by which we realise the Unchangeble and that is realised neither by reading nor by believing nor by reasoning but by super-conscious perception. Even if it is gained in the rough state, one still requires to go on and on in order to reach the shore of the ocean. Tasting the breeze for some time, one will further push oneself inside the infinite ocean, gaining and tasting thereby the real state of everlasting peace and happiness.

The state of Realisation is really a dumb state which is beyond expression. Feeling or observing luminosity within or without is not realisation at all. It is not what we are finally proceeding to. We are going where there is neither darkness nor light.

Deliverence from pain and sorrow is the main pursuit of man's life. Mahatma Gandhi is said to have once remarked : "The way to Realisation lies through jail". If we take the world to be a prison house, the sentence fixes in quite approperiately in the spiritual sense also. In utter despair people often wish for an end to life. But in my opinion it shall be far better under such circumstances to pray to God to bestow a life which might be parallel to death.

Three obstacless in the path of Realisation :—

(1) We try but there is no attempt.

(2) We try too many things at the same time.

(3) We do not have confidence in ourselves.

Man's ultimate aim is realisation of God, and all man's activities have to be guided by the ultimate aim of "Vision of God".

This is the condition (obtained through this Sahaj Marg system) which angels crave for but is reserved for the human beings only. It is not difficult as it seems to be and to me it is as simple as anything.

Philosophy is the way of thinking. Yoga is the way of doing and realisation is the way of undoing.

Reality dawns upon him alone who goes back along with Nature, making himself subtler and subtler. Unless the grossness is completely off

we cannot even peep into Reality. For the impediments, if any, we alone are responsible. Until and unless these things are removed we cannot expect the advent of Reality.

To realise the subtlest Being, we should adopt only subtle ways. On the contray, if our ways are gross, we in addition to our own grossness, begin to form the curvature and every vein of our body creates a pole to bring about changes in the system with grosser and grosser effects. Unless they are destroyed by the power of the Master, there is no way open to Reality.

Q : We attempt to realise God. Any we do not succeed ?

A : If you want you follow it. Still the idea is there that you will not be able to realise and so many Janms are esseential and etc. That is a weak idea, because your thinking is divided now. But realisation demands of an undivided devotion.

"Stitha Pragna" is a condition of balanced state, with a characteristic of subtle Knowledge.

If a man reaches up to Parbrahmand mandal, he is said to be a realised soul. But in may opinion, he has got only a few grains of spirituality. My idea of Realisation is very High. Nothing but absorbancy in God. And if you can find such persons, yon will find in my system only.

Q : Some state of a gap in thinking during meditation for a few seconds. Please explain.

A : That is a state of Sahaj Avastha. It is natural. I am telling you, whatever comes during meditation, whether you like it or not, whether it is good or bad, that is all good for you.
I have not read much. Whenever I want to read anything. I turn to the page of my heart. My heart is the book and what is writen there ? "Ignorance". That is the only word I was taught.

Q: What is the significance of Puja and other devotions of effering Kumkm and etc. ?

A : If you want God go to Him "alone". Move towards God in any way. But move towards Him in the way as He desires. You become the doer of everything. You become the Master of yourself.

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Q : Ways of going to God ?

A : Sawmy Vivekanand writes about "Aparabhakti and Parabhakti". Apara Bhakti is perparation. But it is not the only way of preparation. There are other ways also, more enlightened. That which is simple is the enligntened path. It has a tinge of Divinity. Be as simple as He is. Sahaj Marg a natural path of God Realisation.

Q : What are the symptoms of Realisation ?

A far off thing. When we go to the Central Region, we cross the seven rings. What is the condition ? Expansion begins. As Krishna said it is virat. Even that also falls short of the Reality. That is my discovery. After the said seven rings, the expansion begins, Divine Wisdom. And afterwords the Full Vision of the Absolute, of course as much as possible for human beings. Limitations are there. Now after that comes the Layavastha. When you reach that stage, May God bless you, then everything is over and swimming starts. Afterwords there is no stage. Everything is pure and simple. Swimming goes on and on and on and on.

My point of Realisation is very far. Ohe who reaches Para Brahamandamandal (In Islam), they say that he has Realised. In my opinion, hardly a few grains he has taken. Divine knowledge starts from that, although it is taken. Divine knowledge starts from that, although it takes its birth sometimes even before it. And when you are lying in Brahaman, you must have the knowledge of everything. Of course, may be in part. Brahaman is knowledge. If anybody asks you any question about any Science, you must be able to tell. If these things are there, then you have realised. And that is the symptom.

Really we are like a rubber ball. If you throw it on to a wall, it will return. If some body is thrown towards God, he will come back. Why ? The lower Vrittis are powerfull. Purity is not there. Lower Vrittis must be suspended. Reaction is there. We should remove that reaction and it can be removed very easily if the grossness is not there. We are not fit for that if purity is not there. Purity is important. Purity means free from effects of grossness.

Virat in English means Cosmos. That is Brahmand. Krishna showed it from Brahmand Mandal. It was not a very high stage. It is still possible to see it if a man is sensitive. What is written in Gita is an exaggeration. I myself have seen it (VIRAT). It is not actually truth. Krishna could have shown higher Vision also. But it would not serve his purpose. So He showed that vision only. That was the vision needed at that time. Things come even before it, thousands of years before, if one can read he can know. Work is being done by Vibrations and you can read, if you have the will.

Sometimes it happens. If a man gets a grain (of spirituality) he thinks himself to be the Master of whole Spirituality. I am telling you every where there is a beginning and no end. Of course, in Layavastha this is not there. Beginning and ending both are finished.

I compare Sahaj Marg with other systems. When excitement is there, that is what matter can give, it is always general that you may come down. But when there is true spirituality and when you are free from Matter (Maya) these things will not happen. Divinity will work as it should work and Matter works as it should. I never transmit so that you may develop excitement. I will, never do it. When excitement is there, you are away from God. Excitement has the root in the matter and Divinity is pure and simple.

I am telling you the method. Bit by bit you are moving towards Transformation. And bit by bit you are having it. If you remove it (Excitement) in toto, there is total transformation. Bringing everything to the right use is the transformation.

If any body scrutinises his state, he may develop sensitivity. You may sit before the preceptor and of course at that time you may not be having good meditation. Afterwards you study. When you work in a system there is sometimes disturbance also and that is a true training. After disturbance I again give other dose, otherwise people may run away. If I am not doing it, I am not doing my service. Everybody wants Samadhi. You should aspire for God. People aspire for Samadhi because it is pleasing to the senses. Sense enjoyment is there.

A person wanted to know the result of his experiencing darshan of Siva in dreams.

I have written in 'Efficacy of Raj Yoga' that Light is far heavier than Reality. And what is the Light ? If it starts once, that is your commencement, afterwards over. You Meditate on God. Now, our little self is in conjunction with that (God). When two things meet, thought is created. The big fire and the little fire. This is neither Light nor Darkness. The Sun never shines there. A faint reflection of colourlessness. That is Reality.

Realised Soul

"One must never give up the standard of humanity even though he be a realised soul".

"Special things I remember, when I have got my own mind I do not forget. So many thoughts come to me. I tell about all these thoughts to some. But I do not remember".

"While I could cure my own ailment in fraction of a second, by merely willing so, I would be happy to have God's will prevail much as my own venerable Master who had preferrad to suffer rather than wishing to be rid of it".

"I am always put to difficulties. But my Master helps me".

For this Swami Vivekananda reminds us saying "Know thy Guru as Brahm" that is the only Solution.

"I don't have the least idea of BEING A Guru in my mind".

"I am not the follower of non-violence".

"I cannot live without my Master".

"I mould an Abhyasi".

The present personality comes down from the region beyoud tne central point and hence is in possession of highly potential powers.

"Whenever evil reaches its climax, some such Divine Soul does come down into the world to dispel the clouds of darkness and to spread light all through".

Automatic working is one of the qualities of God. When an aspirant loses all knowledge of this fact (that he is working) then he is in the true condition.

Truly speaking, we have to keep ourselves aloof from duality, Then we will get the condition of "What Is, Is".

A realised soul is a most insignificant being or rather a neglected figure, beyond all feelings of greatness pride or egoism, dwelling permanently in a state of complete self-negation.

The mark of a realised soul is that it will have all knowledge.

Anybody may abuse me or beat me. This will have no effect on me, why should I take ill about it ?

A grand daughter has been born to me, bnt I do not feel like that then how can I feel glad for it ?

On account of living in negation for a very long time, I have become sangh-benamak i. e., an unalloyed piece of stone. I do not like to get out of this condition even for a moment. Unchanging condition is the true state. A man gets condition of dead-aliveness when he goes so much away from worldliness, that it appears to him as unreal as a dream, to a man awakened from sleep. Complete negation is that in which we get so dissolved in God that we neither know ourselves nor Him. The object of a yogi is to get control over Nature, but he can get full and complete control over it only when he merges himself fully and completely in God.

There are some who hold the view that knowledge being the preliminary stage of realisation is essential and indispensable. I do not agree with them on the ground that knowledge is only an achievement of brain where as realisation is the awakening of the soul and hence beyond its (brain's) scope. Knowledge therefore is no criterion of a true Mahatma or Yogi. Similarly the real test of a Mahatma or Guru is not his miracles or his extraordinary ways and manners but only his practical attainments on the path of realisation. It is not learning or knowledge that makes a man perfect but is only realisation in the right sense that makes a true yogi or saint.

Jiwan moksha refers to the state when one is free from body-consciousness. Where this condition advances towards maturity, it is then termed as Videha moksha.

Q : What is the conception of man who has attained all the spiritual developments ?

A : Balanced. One cannot become God for there can be no two administrators of the world.

Sadhana

"Real purity can dominate only when one is attached to the Real Being."

"So long as the method of practice is not subtle, the realisation of the subtlest can never be possible".

"As women have to look after many duties and take care of children an exception is made in their case. But men have no such exemption and they have to perserve and be regular otherwise progress is bound to be slow."

Sadhana prescribed by others are mostly mechanical and deal with only the physical aspect. That is why, despite their teachings the masses are still wading through the mire of ignorance.

Mind can be known by mind and Divinity can be known by divinity. In other words, we should use the divine power for the sake of realising the Divinity. The Sun is there. but the cloudiness over it you will have to remove yourself to have its full lustre

Restlessness and craving for realisation must be there.

Master's Grace is alaways there. The obstacles are there in between like the cloud diminishing the sun light.

On Children :

Q : Is it not possible for children to be influenced at the early age ?

A : Correct yourself first. If you want to apply any life into the children, please have that life in yourself.

Really there must be prayer for them (Children). It can be prayer of our Misson. Let them repeat five are six times and let them think of God for fifteen Minutes and that is all. You help them to develop good thinking and good etiquette.

You must rely on different conditions which you pass through during meditation. Have a close eye on the heart and observe the kind of changes taking place. When you start diving like this, you will become more sensitive day by day. Develop more sensitivity. That helps you for your progress and Divinisation.

GOD

Inner connection with the Highest Being is the highest Bhakti.

Q : Show me God ?

A : Show me Electricity.

Q : When you say that God is in me. why should I pray ?

A : God is in you but you are not in Him.

Try to absorb the Reality : Jump in to the Reality.

Touching the Divine is simplicity.

We desire God but we don't want Him. That is the difficulty. Interest and love alone would lead you to the highest. Have connection with God. I am only a mediator.

Q : Who is God ?

A : God is God. There is nothing to explain. I may tell you this way. God is the personality whom we do not know. He is. But we do not know.

Q : What is the significance of Pooja ?

A : I know only one thing. Move towards God in His way. But if you move towards Him in the way he desires, that is correct. You should do what you are told. You shift the responsibility, on God and see the results. You become the doer of everythidg. You become the Master of everything.

There should be no thought except God in the heart. If that is the case you are going to the Layavastha. Meera had the thought of only Krishna and Nothing else. And there is a story about it. She went to Brindavan to see a great saint there. He said he would not see

ladies. She said "Well, I was under the impression that there is only one Purush (referring to Krishna) and no other purush. Now another Purush has come. The saint now realised his misiake and requsted her to pardon him.

Q : "God has no Mind" you said. God has therefore to work through Avataras. Please explain.

A : It is very easy. Suppose God has mind, he will do either good work or bad work. Because he is God he will not do bad work like us, as we do and if He does good work, He will come down like man to have Bhoga. Of course there are some rare chances for him to do bad work also. Then you can yourself imagine whether he has mind or not.

God is not difficult. Methods are difficult.

Layavastha and nothing else is the chief aim of Sahaj Marg.

Q : The difference between Jiva and Brahma.

A : Jiva and Brahma : I shall not reply in philosophical terms. I shall give an example. In our parts in Diwali, toys are made out of sugar. You can call toy as sugar. But you cannot call sugar as toy. That is the difference.

The pressure on the earth is very much due to atmosphere. As you go up the pressure goes on reducing till it becomes a Vacuum, that Vacuum state is Brahman. If you remove that Density you become Brahman. That is Advaita point of view.

Do not create God. Worship him as He is.

Q : How is He ?

A : As He is.

Suppose somebody is ill in your house. You are working in the Office, You still work and have the anxiety. Have the idea of God, in a similar way.

How to remember God ?

Try that He may remember you.

Some-body wanted to impress upon me that Krishna is egoistic becuase He says that He is the choicest and the best among all the things. I said there is no harm in being egotistic as long as one is justified. When one is an M.A. and calls himself so, there is no ego in him. The trouble starts only when you are not an M.A., and call yourself an M A.. Then there is ego.

Western philosophy is based on doubt and doubt has no foundation.

Passions are connected with the intelligence Centre. They should be modified.

Poilosophy — A way of thinking.

Yoga — A way of doing.

Realisation — A way of undoing.

Q : Why not Shahaj Marg exchange spiritual out look (God Realisation) with the Western material propsperity ?

A : A strong thought when it comes into play, will take a shape, Give a thought. It will work Try it.

Prana when associated with Matter I.e., body, is called Jiva. And when associated with vacuum it is called Brahman. Jiva in the vacuumised state is Brahman. Prana on earth is called Jiva. When it loses its density and becomes as light as Vacuum, It is Brahman.

Create vacuum in your heart. How ? By thinking of God and God alone. The greater the Vacuum created, the greater is the force of pranahuti felt by the Abhyasi. Know Him who knows All.

Gods—Avatars.

"I do believe in the theory of Avatars, and Lord Ram Chandra was one of them. He was of immense help during his own regime, but with the advent of Lord Krishna, the regime of Lord Rama was over. It is now the regime of Lord Krishna which is to continue till the next Avatar comes into the world. Nobody has yet come after him as Avatara. So in this respect we are all connected with him now. This is the phenomenon of Nature which I bring to light for your understanding."

"I my say that the Devas die and are re-born taking up your form,

while we die and become Devas. It goes to mean that they too are not free from the entanglements of birth and death. Thus worship of Devas can never lead one out of the entanglements of births and deaths. To be outspoken I may as well say that gods are in fact, at our service and not we at theirs. With due regard to this fact, let one decide for himself how far these gods can be of avail to us in our pursuit for realisation.

Avataras come from a much lower level called the sphere of Mahamaya. They come down with limited powers to the world and after accomplishing their destined duties they go back. The colour of the place is blue and hence all avtaras derive their colour. Man has come from a higher level i.e., from the spiritual point and hence he can go farther and farther up to the source of Centre, where even Avataras cannot approach.

Knowledge you can get from men alone and not from Avataras.

Gods And Deities

"Gods are like the different functionaries of Nature set to work out, like the different parts of a Machine."

"It was the time, no doubt, for you to have been with the remembrance of Shri Rama or Shri Lakshmana or Shri Anjaneya because you had not the proper path in sight and thus you may be thankful to them for helping you to come to the right path, leading direct to realisation. They have done their work already and now it is up to you to find out and follow them.

"The avataras come down for a definite purpose, endowed with all the necessary power required for the accomplishment of the work allotted to them. In other words that" A saint is also the target of all for the world's sorrows".

"Had the service of gods been sufficient for the purpose, One would never have looked for other means. It is, therefore, necessary for the thirsting for realisation to discover proper means for quenching his thirst". Devas can never lead you upto sublimation which they them selves are lacking in".

"Gods and deities are of no avail to us if we really aim at Reality."

"Lord Krishna, as an Avatar had come down from the sphere of the central point, while Lord Rama came from that of the other end. For this

reason he presents to us an ideal life as one must try to have as a man cannot become God."

"Lord Krishna is certainly beautiful blue in colour with Doti, thread, Hair and mustache. Sudarsan Chakra was seen by on of the preceptors Sri Chaturvedi. All avatars have blue colour since they come from Maha Maya whose colour is blue."

Devas sometime fall short of power. In such cases the special personality or even lesser personalities give them the required power.

It was in accordance with the need of the time that Lord Krishna had taught the truth of Gita to Arjuna. We are highly indebted to Him for all that He put forth for our benefit, which in course of time became the guiding light to us all. It was not merely an idle discourse but actual revelation of the very things needed for a true pursuer of the Divine path. It relates directly to the various conditions which an abhyasi passed through during the course of abhyas. It relates to the practical realisation of those states which can be attained by proper sadhana. There may however be elevated souls present in the world today who may be able to give you a glimpse of it or to create atleast for an instant, the same state in you.

Shall it ever be proper for one to give himself out as the Prime Minister of India, without having lifted himself up to that position ? Really we start from dualism and automatically reach advaita. When we are lost in it, Reality dawns."

"Philosophy is thinking, Yoga is the act of doing. Realisation is the way of undoing the thought "I am doing". "Philosophy is a subject not based on reason but on intuition.

"One may however adhere to the worship of gods so long as proper means are not within his sight. But when he discovers the right course he must give them up for the better and higher one, and take up the direct way to the realisation of the absolute".

"Religion is only a preliminary stage for preparing a man for his march on the path of freedom. When he has set his feet on the path of freedom, he is then beyond limits of religion.

Religion

"Religion helps one only to understand that there is something more in Nature for him to perceive."

"We do poojas only to please our sense".

"Outer demonstrations of flattery do not count the least in awakening the inner consciousness in the heart. It is all for worldly desires related with the senses which have really no end, because if one sense desire is fulfilled then another associated with it crops up at once in its place. Ritualistic practices do not therefore offer us any means of deliverance from the network of wishes and desires and consequently no practical purpose can be served thereby.

Only we clap hands in the name of religion and do nothing else. The real spirit is lost and only formalities remain in its place. Outward forms and rituals are the only things that remain open in view which are followed with extrems othordoxy and tenacity without even the least touch of reality.

Cramming and reading mechanically will lead us to grossness. We can read stotras, but not mechanically but meditating only the meaning of words. If you recite any japam, it becomes grossness. Any mechanical worship or study will certainly make you still grosser and grosser and you can't become subtle.

We can meditate on the meaning of Gayatri. It is good. Gayatri is a good mantra but people have made a deity of Gayatri.

People worship but generally without thought or will. It is of no avail.

Most of the ways of worship commonly followed by the masses are but forms of flattery in one way or the other. They are completely devoid of attachment love or surrender.

God is not to be found within the fold of a particular religion or sect. He is not confined within certain forms or rituals nor is He to be traced out from within the scriptures.

Man's ultimate aim is the realisation of God and all his activities have to be guided by the ultimate aim of the vision of God. Religions are different roads leading to the same point. They were all God Given and were suitable for the people to whom these religions were revealed. They guided the people according to their own experiences. But as time passed on the spirit of teaching of these great men was neglected. The rituals are made into instruments for proving the superiority of one's religion over the other. Hence we have to discard the chaff from grain.

The religion is for the masses and spirituality is for the selected few.

Religion is only a means, but poeple have teken it to be the aim of life.

Worship in Temple

Regarding worship in temples we to have think of the Divine which is all pervading and not the form of the idol.

"I never objected anybody going to temples and worship God there. I do not say that they are all useless. They are also helpful to know something about God etc. Please meditate the idea behind the idol which represents. Please don't return from temples without seeking or experiencing God. You should not return empty minded from temples. You should return with true love of God etc. You should meditate the meaning of the idol and try to attain some qualities of the idol. If you see Sri Vishnu you please meditate the purpose of the idol. If you happen to go to Vinayaka medtiate on that meaning and so on with meaning. Without any meaning there is no idol placed, by saints or by kings in those days. Pranahuti is being transmitted to these idols by saints. People in those days also went to temples to see God there and they were to experience the presence of God in temples. Now-a-days so many dirty things are going on in temples also which cannot be described in words. Even then there are so many temples in our country where we can experience God, Material force is working in temples. Bad thoughts and atmosphere are created in some places. Moreover visiting temples or doing Japa or Pooja give only pleasure or joy or happiness to our sense, but Reality cannot be felt by our senses. It can only be experienced by practising meditation. If we have got any Istadevatha we can worship Him only by meditating the meaning of the same. We should think that our Istadevatha is only in Jyothi form and residing in our heart. You should always think of Infinite. Any form has its own limitation, Sri Rama and Krishna or any God will have forms means, they have limitations. If we meditate on forms we cannot reach the limitless. If we want to cross the ocean of Samsara, we have to take up the practice of meditation to reach the Almighty (Reality) which is limitless. Then only we will be freed from rebirth and free from the ocean of Samsara and thus problems of our life will be solved.

"I go to temples. I never bow there because the people will say that Master is bowing down before idol in temples, There is no harm in going to temples. Temple means something very good. Preparatory

worship and then a further step, bit by bit some higher things to be taught. Bowing in temples has its own value ie., "Grihastha Yoga", cases, but they are of different type. Now about reciting God's name over and over again advised by certain sages as the surest means of Liberation in the Kaliyuga, I believe that unless we merge ourselves in the Vibration produced by reciting the God's names we can never be sure of getting the desired result. I too sometimes advise mental recitation of Rama resting our thought all the while on His attribute of All pervasiveness. Strictly speaking we do not actually recite anything but only fix our thought on the Attributes without trying to picture it in our vision. We have to approach the immaterial Absolute".

In spite of the devotion to me, I did not take a person as an abhyasi, because of his idol worship. I was not against idol worship in the begining as I thought it to be one of methods but slower one. But experience taught me that it produces poison. But for this defect. I would have produced hundred saints in the South India. Whenever they come I take out the grossness from them accumulated due to idol worship. They revert to it on their return. We were never ido! worshippers. Mohammadans called us thieves, and we began to steal.

Q : If the formless Being is all in all, there can be no harm in treating the idol as the same.

A : The clay model is clay, but the clay is not the clay model Said Swamy Vivekananda: "God may be seen to be in the idol, but the idol is not to be treated as God". There is one great draw back in idol worship: that it becomes their life-long interest and they do not want to part with it, thus creating a sort of solid block in their own heart which is not easily breakable even by the force of their Master's will. We should come from solidity to the finer state and the method must change accordingly. The image worshippers got confined to the same effigy.

You say that the learned teachers of religion induce you to worship Devatas. My reply to it is already there. No practical man should ever suggest it to others. The learned has only read books while the practical man has tasted the spirit of books. There is thus a vast difference between the two. He alone can guide you along safely who has travelled successfully on the path. Those learned teachers of religion are more like signposts by the roadside to indicate the direction of the road leading to various places. That is all the purpose they can possibly serve.

Scriptures and Teachings

"The Sastras may be of value to those who aspire for realisation of God or attain the bliss of paradise and the joyful company of the hour is(celestial damsels). Since, I had no such aspiration they were not of much avail to me. Besides, though the SASTRAS deal with topics related with the Divine' and for the reasons great importance is attached to them, there is also admittedly a good deal of ambiguity in them for the safeguard of which the sage manu has laid down in clear terms that whatever, is not appealing to reason in the Vedas should not be accepted and followed. Regarding their spiritual merit I can safely say that since they deal with elementary rules and principles, they are really meant for the beginners of spirituality. If you take into account any of its srutis you will find that.

Learned Men

"Generally learned men, though I respect them much, express their opinion about realisation on its condition on the basis of their learning and not upon their experimental knowledge which is the real one. I believe one must not have any right to touch the subject of Realisation unless he has attained it in true sense whereby the Divine wisdom has awakend in him."

"Learned pandits of religion generally induce people to worship gods and deities. But that that will never be the case with a practical man who has experienced things for himself."

"While hearing Rama, Sri Krishna in puranas tears come due to devotion. It is a state of devotion. After hearing puranas, they come out with what they are."

"If you repeatedly read the scriptures you will not become the Master of spirituality. By doing so you can become a philosopher or a learned man, but you cannot be a Yogi without practice with love and devotion." The attainment of a perfect Being is, in other words, the attainment of God, and the scriptures too support this view."

Religion

"The quest of mankind, ever since its birth has been to worship God to unravel the mysteries behind the outward appearence and to grasp the fundamental truth. This is the genesis of religion. The worshipper

has before his eyes the eternal bliss of the paradise or some similar view which he aims at as his final approach. There have thus arisen religions in the world with their prescribed forms and rituals, based upon the personel practical experience and their great surroundings have changed and life has undergone a radical transformation, the same old forms and principles are being adhered to. The outer form alone now remains intact while the inner spirit is lost."

Rituals

"The rituals no doubt help to some extent only in promoting satt-vritti. They may also offer preparatory grounds for spiritualism. As such I have no objection if it is taken up, by the way with every thing else co-operative to Realisation."

"Worship of dieties is too commonly prevalent amongst the Hindus, It is done with the object of material gain or safety of the children. The female folk mostly adhere to it because they give birth and bring up children and hence their ties of affection grow stronger. Let them play their own part and we should attain to our own."

Advaita

"One who sticks to the theory of Advaita in the very begining sees unity in diversity in the crudest form. When one actually comes to that state the question dissolves by itself."

Ego & Maya

Possession of riches—even boasting of them is not sin : but it produces Egoism;— blunts wisdom, that is farsightedness.

"When a thorn grows abnormally strong it needs to be cut off. Selfishness to some degree is usually found in almost every one, but it turns out to be a serious defect, when it exceeds its proper limits. So far as spirituality is concerned even an iota of it may turn out to be the dreater of innumerable defects. In this respect my views can be taken to be quite to the point. The word "narrow-mindedness" which I have used denotes the characteristic feature of the fanatics. So long as it is not the display outwordly it may not be treated as serious, but it does serve for a bondage after all so far as spirituality is concerned."

Ego

"Ego spoils wisdom. If wisdom is spoiled downfall comes to a man."

"The absence of the egoistic feeling means the advent of real potent vigour. How can this be achieved ? Only by linking yourself with the great power of the Divine. Doing so, we go on covering stages till we get closer to HIM."

"When you are there God is not there that is to say that when there is ego-consciousness there is no God-consciousness."

The man who is in Mahamaya will not be good spiritually. He will be very good wordly. For realisation Laya Avastha in Brahmn is necessary.

The greatest obstructions on the path, as I could discover after a life's experience, is offered by our feelings of partiality and prejudice, which may be roughly assumed to be a type of AHAMKARA (Ego).

Pride and arrogance constitute an additional link with existing chain of egoism. As a safeguard against this grossest evil. One should therefore keep himself directly in touch with God through sincere prayer.

To be completely free from ego is an impossibility, for there is necessity to keep the nominal difference between God and Man. As a matter of fact, that is the only evil that keeps man apart from God. The veil though cruder ond denser at lower levels, goes on growing finer and subtler as one advances through the region (mind) till finally it becomes almost nominal. The final stage may fairly be taken as the mark of completion where one may be taken to have merged into the Infinite or secured oneness with the Absolute. But such a one though rare in deed, may perhaps come into existence in the course of ages, and that too only when Nature demands His presence on earth for the accomplishment of her work. My only purpose in writing this to you is to induce you to try for the attainment of that last point of ego-consciousness where the very existence is reduced to almost non-entity.

When one is able to do what one claims ability to do, there is no ego in so claiming, when one cannot do what he claims, it is ego.

One must give up one's ego, but how ? By developing meakness, but how ? True meakness is born from realising the greatness of the person we seek and adore.

Arrogance pride and prejudice are the poisons for a spiritual life.

Every one should try for the nullification of the self.

Vairagya Sannyasa

"The real form of Viveka is that when a man begins to realise his own defects and short-comings and at the bottom of his heart feels repentant for them." You will attain vairagya, but only when you are sufficiently cleaned; and it depends upon you as well, for which you are advised the evening practice in SAHAJ MARG.

State of Vairagya

"We should really try to be with God and in God all the time and never be away from Him even for a moment when we come upto this state we are all the time in a state of Vairagya. This attachment with God results in detachment from the world that is true Vairagya."

Vairagya

"Vairagya is neither the forced physical detachment aversion towards hatred for worldly objects required in life.

"Vairagya does not in any way mean the neglect of duty whether in respect of the world or of the Divine."

"Vairagya can be developed very easily if one only diverts attention towards God."

"Fear in man is due to lack of discrimination."

Vairagya does not in any way mean the neglect of duty whether in respect of the world or of the Divine.

Vairagya can be attained only when one is wholly diverted towards the Divine. When it is so, one gets disinterested with the world and his own self as well. Thus he loses not only the body consciousness but subsequently, the soul consciousness too. What remains then ? Nothing but the "Being in dead" form, or a "Living dead."

We must serve our children regarding them as children of God. We should regard ourselves as trustees appointed by God for their all round well being.

The real sacrifice is not to leave the job or office or retiring to forest, but to lose your own self. That is needed in true seeker.

Any sort of undue attachment (Raga) and negative (Dwesha) are poison for spirituality.

A desire, when satisfied generally creates another to follow in its place and so on.

Do not take anyone into your consciousness in the sense of a brother, son or daughter, but go on with your duty with due regard to his/her position and personality. If a thirsty man takes water without an idea of its being water, shall it not quench his thrist ? Do not love your children just because they are your children, but love them because they are children.

Some have world on one side and God on the other : most have world on both the sides.

Sometimes it happens that an intense shock of some worldly afflication converts a worshipper of matter into a worshipper of God. Man being connected mostly with humanity the shock effects a depression in the line of humanity, causing thereby a vacuum. The gap is instantly filled up by Divinity which is runing parallel to it. The deeper the vacuum, the greater and more permanent shall be the effect thereof.

Affliction

"In utter despair people often wish for an end to life. But in my opinion it shall be far better under such circumstances to pray to God to bestow a life which might be parallel to death. Sufferings and miseries have their own place in life. Had there been no sufferings in the world, man's thought could near has gone upto the reverse side of it i.e., the bliss. Thus man's affliction offers him inducement for finding out means of emancipation. In other words they serve as stimulants."

Sufferings and diseases are the boon of Nature in disguise which help deliverance from the effects of SANSKARAS. When one is cleared of their remnants, spiritual progress goes on unabated, provided one's mind is inwardly inclined to-wards it. None is required to give up the normal activities of life connected with his wordly living, but needs only to be busy along side it, for the attainment of THAT which is finally to be attained. One should actually surrender oneself to God."

"Physical Ailment is really meant for the cure of spiritual disease because thereby it consumes some of SANSKARAS and increases the power of endurance as well. One proceeding in the proper manner will find his spiritual condition much improved by the effect of illness. Besides, continued thinking of God during the period of illness will offer him a happy pastime as well.

"Everybody in the world has to undergo sufferings. I too had and even now have a lot of them. During the life time of my great Master, though I did inform him of my troubles, yet I never desired their removal in the least."

"Since we have come into this world, we have never been free from miseries, nor shall we ever be till we have secured our return to the Homeland."

"The best way in life is that we should do our duty."

"Everything in life is for our ultimate good only we have to learn their proper utillsation so as to turn them to our advantage."

"Where we are not within Him, Troubles come."

"Desirelessness is having."

Pain is the trunk road of Reality.

Q : I have adopted a Guru; why then I am having suffering ?

A : When you did the actions which caused the sufferings, did you ask the Guru ?

I never asked my Master for relief from worldly troubles. My Master gave me a care-free attitude.

The human body is the soul's residence. All things whether pleasant or repulsive, are there, all meant to serve our purposes at times. It is we who are to keep them in proper order so as to serve our purpose at need. It is in fact the disorderliness in their utilisation and arrangement that creates troubles, not the thing in itself. That is the case with afflictions. They can be to our advantage if they are properly handled, and harmful to our cause if wrongly used. Every particle of the human body possesses immense power and the entire universe is closely connected with it.

You complain of experiencing a sorrowful mood in general. This can be spiritual as well. If along with this feeling of a sorrowful mood, you feel lightness too, then I must congratulate you for it.

We learn lessons out of troubles. We must find ways to come out of troubles from our experience.

A man is born to have experiences.

How to make afflictions totally ineffective ? The only solution would be to turn towards God which is the greatest power—the Divine Power will then begin to flow in making afflictions totally ineffective. By and by the man begins to acquire the state so highly spoken of in the Gita, at which he ceases to feel himself as the doer. Further advancement in that state means the stopping of the formation of samskaras which leads him to the state of Jiwan moksha. A simple thing can be achieved by simple means only. In fact, afflictions which are commonly taken as the reverse side of bliss, from the only thing that revives in our heart a consciousness of the Real and helps us to march along the path of peace and progress. Everyone has his own afflictions. I too had mine, about which I had once written to my Master. His reply quoted below is worth writing in gold : "It is good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events in life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. Meekness refers to that feeling of mind in which, on being rebuked by others, one feels his own self to be at fault, and for which he has to yield to what is meted out to him. For others, aloofness, solitude and disassociation might be the means for cultivating contentment endurance and freedom from the entaglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society is the greatest form of penance and sacrifice. Constant brooding over our own afflictions increases our worries. Our attachment to them develops and we become rigidly entangled in their intricacias. This hampers our onward progress and the chances of success become slight.

Lalaji once wrote to one of his associates : As for afflictions and worries, I too had mine which might perhaps be shocking to another. Often I had nothing for my meals. I had a number of children and dependents to suppprt. Besides it, at times I had to help others too, which I could not avoid. The entire responsibility was upon me alone,

and I had to manage all that and provide for all requirements. I may also tell you that sometimes there was only one quilt, and that too with badly mutilated padding to cover the whole family. But I took it as a display of misfortune only which passed away with time. I felt that all this was absolutely of no importance to me as compared to Reality which was predominent in all my being. So I ever smiled on them, thinking them to be the very way of Salvation.

Miracles etc,

"A Raja Yogi endowed with the power of transmission can no doubt display miracles, but he never likes to do so since that will be derogatory to his pious position."

Moreover practical experience thoroughly proves that miracles are of no account at all since they do not promote real faith in any way.

"Abhyasis should be cautious about miracles. Miracles happen when they are needed in our Marga also. It is not necessary that Kundalini is awakened. Because of anybody's miracles people cannot improve themselves. It is only charming and nothing else.

"Putting a man on the right path is one of the best miracles."

Miracles is no criterion for a saint or Yogi. On the other hand, it is a deliberate fraud played by dexterous gurus upon weak and credulous persons to trap them in their field of guru-dom.

"Man possess the body and the soul, the essential features of his existence. The manifestation of souls can never be possible without its base in the body. Both have their own importance and man is in duty bound to take the due cognizance of both. The body stands in need for proper maintenence, and the soul, of due cognizance of the ORIGIN. Naturally during illness one must take all care of the body but at the same time, one must not neglect, the other phase either.

"Due care and proper nourishment of the body must necessarily be looked to, but in accordance with fair need and necessity so that It may be fully capable of discharging its due duties towards God and self as well as others."

Queries

Q: How can one feel that God is here ?

A: If your understanding has become acute, you will feel it.

Q: How can you be in all places ?

A: That is self-explanatory. You look to your own ways and I shall look to my own. We should not try to destroy God's will. This is unnatural.

Q: We are sitting for Meditation for one hour. But after that we may not have that idea. It is becoming difficult.

A: We have spoiled it. We must make it. A house holder does very many things. After meditation he gets lost in his work.

It gives you a lesson. You should also be lost in God. Do not take Realisation of God like an iron piece but as nectar to be swallowed. If you take interest, the burden shall be less and the benefit more.

Q: Everyone of us wants te have something or other. Some people want peace.

A: Realisation is the highest aim for our Abhyasis. I am telling you my experience. When I went to the feet of my Master, so many satsangis came. They used to ask only for God Realisation, and they want peace now. During the last 40 years things have changed. This is imported from the West. 75% of the Abhyasis come primarily in search of peace.

One must have thc idaa of Realisation. There should not be any diversion. Aim at the Highest. Everything else will come to you. If king does what you say' that means you are the king and not He.

Interest and love alone would lead you to the Highest. Have connection with God. I am a mediator.

Q: Is it enough that we concentrate on the form of the Master. Is it not idolatory ?

A: Even if you ask me hundred times, I shall tell you : Have connection with God.

Q : Very difficult to follow Honesty.

A : There are difficulties everywhere. You really aggravate them. When a difficulty is there think of its solution as to how to solve it. What we do is, we are in anxiety. That is how things are going on. If God is the creator of Universe, we are the creators of our own. Destory your tiny creation.

Kama, Krodha, Lobh and Moha : They say 'destroy them'. But no. religion says 'Conquer them'. But let us conquer. It is something different. It is to control.

Krodha is something which comes from God. It excites us into action and so it is good. We only use it wrongly.

Lobha (enticement) and Moha (Undue attachment) are our own creation and therefore they should be destroyed.

Ahankar is the clue that takes you to God. It need not be destroyed completely. It should be almost dead. It gives you strength that you can do it. It is very essential. There must be Ahankar. Otherwise man is not a man. If it were not there, there would have been no God. First of all 'I' was sent into the world. Afterwards God descended.

Q : What is that element in us which takes us to the wrong ?

A : That element has been created by yourself. You created it unknowingly.

Q : I think birth itself is the development.

A : Death is really the development.

Q : And the people venture to destroy the world ?

A : If a man builds the house he never thinks that it will catch fire.

Q : Vasthav Me Khya Hai ?

A : Vasthav Me Jo Hai so Hai.

Q : Why God created world ?

A : Divine Dynamic. I thought and thought and came to an answer which I think is correct. If energy remains without action and is not put to use for millions of years it would have got frozen. So in order to maintain His life, He is creating by releasing the energy. He is seeking to preserve Himself and so he created it.

Mass is converted into energy. The whole of the energy is converted into 'Absolute'. That is Sahaj Marg. Every pore of the being becomes the energy itself. That is the starting. When it grows into energy it becomes perfectly Divine. Every pore of the body has its own Solar system. Each particle in the body has got its own solar system. The poles have got the contact. Moscow is not so cold as it was 20 years ago. We have made so many poles. Destroy them first. It is the work of Sahaj Marg

Q : Whom does God like—Whether man or Woman ?

A : At the highest approaches Man and Woman are one. God likes everybody not as he is, but as he ought to be.

Q : Can lower type of beings—beasts—have spiritual experiences ?

A : No. They have no wisdom. They do not form impressions.

Q : Is it necessary to have a Guru ?

A : People generally say 'Conscience' is the Guru. When some extreme purity is there, it is alright. To the rest of people Guru is necessary.

Mind is the only instrument for liberation. You regulate the mind first, Go to any Guru. It is the duty of the Master and not of the taught. It is for that very purpose the Guru is there. I do not ask any abhyasi to regulate mind because it is aboslute wrong. It is the Master's duty. But follow as he says. You do your .duty and let him do his duty.

Q : Is there self interest in thinking about the Absolute ?

A : Yes. But this selfishness is not degrading since it helps you to evolve.

Q : When we think of God we feel nearness and at the same time separation. How do you account for this ?

A : You love and yet separation is there. Suppose a boy is living in a hostel away from his place. He loves his parents. In turn the parents are also anxious about their son's welfare. There is love in between and yet there is separation.

Q : When there is no activity at the Centre, how did creation come.

A : Sun is there. It gives heat and light but it is unaware of them. There is no activity as such, in the sun and yet we get rhe heat and

light. So also there is no activity at the Centre but the creation goes on.

Q : Difference between the will and wish ?

A : Wish is the weaker part of will but it will become strong. If you merge in Reality there is nothing more to be achieved. Doubt is the poison of the will. Be eager only to hear about God.

Q : Whenever we see a Mahatma we fold our hands. What is the significance ?

A : To fold hands is an artificial thing. Natural way of offering respects (Namaskar) is to bow down your head without bowing.

Q : About thought during Meditation.

A : Whatever be the nature of thoughts yon get during Meditation, think that they are good for you. For example a pig eating stool. Never mind, you proceed. These things indicate that soma part dirt is going out of your system and that you are being purified.

Q : Something is troubling me always.

A : When you say that something is troubling you, it means it is not spiritual. It is only your creation. Put a stop to your creation.

Humour

When somebody compliments me saying that I write very good English (Language) I look back to my qualification.

One Abhyasi was pointing out that Dr. K. C. V. was very often advising him to go to Master. In his own words it was 'Go to Master go to Master, go to Master.'

Master : Wise man always say that.

In Islam the Devali gives the clue to God.

Why only ten commandments ?

What is your opinion ? How many there should be ? My idea is I have completed them in ten commandments. Please tell me. How many are necessary.

Master's Q : A wise man is a fool, a fool is a wise man.

Wiseman makes many channels but a fool makes only one.

I was a very silent man. But since the work is given, I became talkative.

All my writings are of my Master's only. But the mistakes are mine, if any.

My old aunty once asked me whether I have seen God. I said 'NO'. Then pointing to all these people around me, she said "you are cheating them."

Master's Q : Your remembrance is aided with forgetfulness.
Explain : "Why, it neutralises."

I went to Assam several times. There was a big man. He wrote me a letter as to how he can have honesty in business. I have explained and wrote him a 14 page letter. After that he said "if you can show me a miracle, I will give you 50 shops." I worte to him" The burden of 50 shops only a donkey can bear. I cannot bear it. And so give it to a donkey. For that, one need not search for a saint." Afterwards he realised his miskake.

On the eve of a particular festival in our (Kayastha) community, liquor is served, to all the guests. One of my guests was unwilling to take liquor out of modesty. I gave him an intoxiction. Now he left my place on tottering legs with all the intoxication. For the sake of this same drink, he came to me for 3 years, continuously.

Q : Is sensitivity an in-born nature of human being ?

A : No body wants to be sensitive. Unless you call, mother will not come, whether by weeping or by laughing.

Whatever happens after Meditation, just think 2 or 3 minutes and try to be there, in that condition and what is there, that is the search you will develop. We should have sensitiveness. Many people pass B. A , and M. A. They are not sensitive. The are intellectuals and are highly learned. It is not all of them, But I feel some of them are not sensitive. According to Dr. K.C.V. they (intellectuals) know everything except the right.

Q : I want nothing but light and light.

A : Suppose it is your condition and something like that will drop in to you. You cannot see the Man behind it. Light is there. Reality of the personality you cannot see. The same personality will be blocked. The light is due to HIM. Why should n't we know the actual Man ? I asked Dr. K.C.V. to give me a world for light, light not in the sense of luminosity. I do not find any apt word for it.

Q : How to know the Man behind the Light ?

A : That is only by Abhyas. We should aspire for God. We should not waste our time on other things. Let that time come when you can know it. Do your duty and let Him do His duty. You play your own part and let Him play His. If you fall short. He will a also fall short. Do not wait for the next. The result must be immediate. Think that you have to go beyond it. If you are satisfied. Your approach is marred.

Once I was camping in Tirupathi. A Doctor was called in to see me. I said "suffering is in the heart but it is working on the lungs." After examining and due prescription, he also give me sleeping pills. I said to Doctor that I will not get sleep. He did not believe me. The next day he called on me and equired about me. I said "I didn't get sleep in spite of sleeping pills, probably the dose is more." I advised him to give me only child dose. You give me a medicine I will say whether it will do good or not.

Q : While man has 2 ears, 2 eyes he has only one month.

A : He has now to feed only one stomach. But with 2 months he will have to feed two stomachs. You can imagine the trouble in feeding two stomachs.

Q : A sinner after death, does he become a creature or again a human being ?

A : Supposing I reply you. How is it going to help you ? And what is the benefit you derive out of it ?

Q : People ask for blessings. What is exactly a blessing ?

A : A man has no son. He wants a son. He wants the blessing for a son. But a man with dozen sons. it is not a blessing for him. I always give rediculous examples.

Q: I have no worries and commitments. What kind of service I can render to the mission ?

A: You better serve yourself, for self service is supreme. You can serve God whenever you are.

Master's Adesh And Upadesh

All men and women in the whole world are our brothers and sisters, because all are children of God.

Be like an ant.

We must never harm others but we must fight in selfdefence of person and property. It is our duty to defend ourselves.

Scavenging work I am doing.

I continuously do automatic work all the time, sitting or lying.

We must be as light as possible.

The left region of the heart is not yet explored. This is only for wordly matters.

Nature gives powers to the fittest.

Freedom itself is bondage.

God does not generally grant boons; it is the individual will that creates conditions for the fulfilment of desires.

There is one life dynamic in everyone. Above all there is one universal dynamo.

I have to take you all to such a lonely Mahpil or congregation, where sunsaan pana or loneliness will appear to be a thousand times heavier. That is the perfection that is possible for a human being to achieve.

You are in true purity when you cease to have any experience of it, and when everything disappears, there is Asliyat and Asliyat alone.

Time is the greatest power, but it cannot be utilized. No body can bear the shock.

I remain busy, doing nothing.

"I shall search where I am" "but" I cannot search myself".

Suppose there is pain in one part of the body; it should be suffered throughout the body. Similarly too, my abhyasis should feel.

Worldly relations are good.

Worldly entaglements are bad.

Husband and wife should act like the two wheels of a vehicle for the due discharge of household duties. We should pass on through family in a disinterested way doing everything for the duty's sake without any feelings or attachment.

Q : Can there ba a cause which might not have any effect ?

A : Every cause can be so, provided that the field of action is not allowed to be formed. If the field of action is not there, the cause will have no effect.

The etiquette of Shri Ram Chandra Mission should be nice. Even if there is a little defect in a highly advanced person, Lalaji would say that he has not even the air of spirituality. We shall not cause inconvenience by our actions to others. People who come here remain blind to this fact. I sit in my chair but my eyes go everywhere.

One has to be alert always while speaking, reading etc. This is necessary to catch Sruti which may come down from above. But not one in 500 is alert. One has to cultivate it, meditate on it and see what is three.

There is a point which, if pressed, Lalaji would come immediately, is only for emergencies.

Sixteen years back all the conditions in moon have been shown by Master, seen by astronauts now.

We can see step by step, future happenings in Nature. Lowest at Brahmanda level.

I care for the Master not for liberation. Liberation is His level and not my level.

There is one egg-like thing in the centre for each world. If you break one egg, the world connected with it will be destroyed ; only will, absorbed in Brahm, can do it. There is no more research to be done in regard to immaterial Absolute.

Since God cannot but be good, all that occurs is good, and none can think even, that God gives the evil or the worng or that Adharma even prevails.

Dreams also show past samskaras. If yov have fearful dreams, it means one samskara is over.

We have to know all as brothers because they are really so, in relation to the Father Almighty, whom we constantly remember and get nearer and nearer by knowing and treating them as such. Actually treating everybody as brother creates an atmosphere of peace in one's own heart and all around. It is essential for the abhyasis' own spiritual progress and creates conditions for the progress alround,

Changeless condition is the that last "life". No desire to achieve "Dard Dil" or any other condition remains there then. It is the highest spiritual state. Nothing is to be acquired after fhis.

Unconsiousness is the characteristic of the soul. It is felt when we get rid of worldly ideas. This unconsiousness goes on increasing till we get ourselves totally merged in God.

Peace is trensmitted from heart to heart.

A lighter thing always tends to rise upwards or in other words, it moves towards its own source. Everything that comes into activity by the effect of the Divine flow, tends to fly towards the origin.

Man should possess conciousness. This consciousness is the direct result of the Divine Will which led to the formation of things.

Everything in life is for our ultimate good, only we have to learn their proper utilisation so as to turn them to our advantage.

Lalaji said : "require lions, not sheep. I have allowted even sheep in my satsangh for courtesy's saek.

Beginning of Laya awasta is our real pursuit. When we start practising, and are in quest of goal, you fix upon that which seems helpful to us in the pursuit. We consequently begin to imagine that everything depends upon God's will, so that we may remain connected with Him. It gradually develops into closeness and attachment which in true sense means the begining of laya awasta (merging). For that the practice, love, devotion and all other means are conducive to our purpose. We can as well say that our free will, as far as His Unlimited sphere goes. We cannot profess our will to be the same as that of God's, until we shatter our limitations and bondages. This is our real pursuit and we do it in order to secure merging with Reality.

An element of humanity is left over even in the individuals who have attained perfect realisation and that the complete mergence with God is possible only after one leaves all sheaths of body.

Hell, paradise and Brahma Loke : There is hell for the sinful, paradise for those who are ignorant and Brahma Loka for those who are innocent. But for the wise and learned, there is the artificial paradise of their own making and for those weak in this mortal world.

Lalaji says : "A person cannot be said to have even stepped into the field of spirituality, though he might have secured high attainments, if he lacks moderation in any respect.

My heart is full with intense love for my fellow beings. I never feel satisfied with my services to them. How eagerly I wish everyone to come up to my level of approach, because so far it is within my power to help them up to it. What may be after I am gone, I can say nothing precisely. The bountiful riches bestowed on me by my Divine Master can never have been possessed even by greatest Monarch. Nothing of the world can be a match to it. I have no desire to take it along with me when I go, but to transfer it to somebody, just as my Master has done.

I can make a man 'Birla', but what is the use of making a man "Birla" when that is not useful to God-realisation. I am not demanding anything from God, because I know that God will look after me because I am doing the work of God.

What are our belongings ? Our belongings are a pile of samskaras with their resultant effects in the form of complexities and the diverse coverings which we have gathered round the souls and which are the results of our thoughts and actions.

Spirituality is such a superfine state of mind that every other thing will seem to be heavier or grosser in comparision to it.

Master once wrote to Shri Chambaji that it was He (Master) who sent Sri Rama and Krishna to Earth and gave Sruti (Vedas) to the world.

There is a line surrounding Europe. It is taking it towards spirituality—towards Master. For England, poverty develops and spirituality comes.

Spiritualism is flowing from East to West. Babuji wants it to flow from West to East also. Shri Poray is a saint. He is among the 5 or 6 most advanced persons. He sees "Oneness" everywhere. Shri Poray spoke at Trichy : "I had come all the way from France for this". He carries Master's wishes as His orders.

Master is thoroughly dedicated to Mission work. He is not inclined to attend even marriages of close relatives if they come in the way of Mission work.

I do more work for speedy progress. But it brings disturbance and is not liked by abhyasis. More dose brings more tension.

Every particle of human body possesses immense force and the entire universe is closely connected with it. Every point of the spinal column is full with the greatest power, But no heed has so far been paid to it. Every particle in the composition of the kernal of the various brain cells has its own powerful force which surpasses that of the Kundalini.

The Grand Master, Lalaji, a born but untutored musician, used to sing in spiritual exuberance. By the celestial melody everyone among the listening aspirants and the causal visitors felt lifted up to a higher plane of consciousness.

Acceptance of a lower position produces eagerness to achieve a higher position. If you start with the posture that you are a slave to wishes, you have a good starting point—to raach for a goal. Ideas like "Aham Brahm Asmi (I am God) have nothing to be striven for or achieved.

When "I" refers to nobody, it is the true highest state.

Often we care for others but tend to neglect ourselves. Offering peace to mind is the best form of social service. The problem of the

multitude is the problem of individual. God deals with masses. Man deals with individuals.

To a questioner belonging to Advaita school Master said "God created Universe. Can you create a rat ? God is at his level and you are at your level.

Weak are only those who lack self-reliance and confidence.

Consciousness is said to be pure when it is devoid of energy.

Is God formless or has He a form ? Suppose God has a form and after a good deal of labour, you reach Him, and then if He may run away, you will find the whole of your labour gone waste. As God with a form will be subject to all the limitations of the formlessness. There you need not worry over the problem at the very outset. Start in a way suited to you and let the Reality dawn by itself as It may.

Lalaji said to Babuji : "You are the only person who knows to take work from God". This is due to the Laya Avastha.

Q : How many bondages in every body.

A : As many as there are hairs in the body and uncountable.

Soul is the spark of Reality.

The unnatural way of living is papam.

We should be as light as cotton so that we may start on our flight towards Him with the help of a single push from a capable Master.

Once an abhyasi wrote to Master : "Let me first see God and then I shall start Puja". Master replied : "You want to bring in your experience, THAT which is the end of every activity. It is just like a boy desiring to understand Shakespeare and Milton first, and then to start learning A,B,C,D. If the very object which is being sought stands before you, then how can anybody dare to ask you to worship.

The wonder is that we expect everything from God : but we don't deserve it.

Submission is the secret of success.

May God descend and bring peace and order to the world and to humanity.

Simple living is the first thing, i.e., one way of copying God.

Life in life is the real life. Why should we fear death ?

We can reach there (Central Region) even when having our bodies and can begin swimming like the liberated souls' even in our life time.

A desire, when satisfied generally creates another to follow on its place, and so on.

What is the difference between an ordinary man and a saint ? An ordinary man has within him the same power and the soul's force as a saint has. The only difference between them is that the sage has torn off the covering round his soul while the other is just like a silk-worm in the cocoon. And if one resolves firmly to throw off these coverings, no power on earth can stop him. Only an iron will is required for spiritual growth of a man. When it is there, the goal is just in sight. If you have these, there can be absolutely no chance of failure.

Life means liveliness. Damnation is for those who are dead at heart. Liveliness is to live with a heart. Give away your heart to another what remains then is life. The heart which is inclined towards silly pleasantries should be turned round, towards the Real Being, That is all that one has to do in life—the heart to be His, and you to be yours.

The bravest of man is he who is happy in all cases and under all circumstantances.

I do want that all of you may emerge as the Suns in the field of spirituality.

My master, once commenting upon my condition, had remarked that the higher a man goes, the greater shall be the lowliness in his view, about himself. But, after all this is the greatest boon, rarely bestowed upon man even in the course of ages.

We remember our home that is patriotism. Remembrance of Homeland is true worship.

If you advance even one step onwards, I am overzealous to advance four steps towards you.

We should ever be after tracing out the reality of things, and that is what spirituality implies, Instead of taking the fulfilment of desires as a punishment, it would be better to treat the very existence of desires as a form of punishment.

The inner disorder and disturbance can never be set right unless you react yourself. They must at least be suspended so as to introduce an atmosphere of peace and calmness. But unless they are suspended, the ways of living cannot be regulated and improved. So long as the proper regulation remains wanting, there can be no equilibrium. Hence no balance at all. Without it, we can never stand by Nature. It is only when we get closely in touch with Nature, that we begin to breathe in the purified air coming therefrom. By and by we begin to acquire identicality with it. In a word, everything becomes possible and attainable when we get ourselves attached with the Real man beyond man.

Materialists are successful in life because when at work, they foreget themselves without their knowledge the Divine works for them. Others think they are at work and so do not allow the Divine to work for them.

To control agitated mind, have a pause, think of God or look at the sky agitation will vanish. Agitation is good in a way as it helps a person to retrospect.

Wisdom is far-sightedness.

People know everything except God, and that amounts to not knowing anything.

I do much more service, sitting on my cot, than whole battalions do in the field.

We know how to waste time but the West knows how to utilise it.

Three things are necessary—right action, right practice and right Master.

Be a guest in your own house.

Three things alone should be yours : Your Master, Your Method and Your Mission.

Seek Sweet water in the ocean of salt.

Develop sensitivity and see what bliss you can experience, Really speaking, a person must create his own environment whereever he goes. That is the sign of spirituality.

In spirituality essence of Vedas is there. All vedas are good since they are written by old rishis and saints.

I am a treasure house with no doors. You come and loot me but very few undertake the charm of looting.

I am not a speaker—I am a silencer.

River Ganga—The dog goes and licks a few drops. The woman goes and takes a potful. But many do not go to even the banks of Ganga Ganga flows ever and ever in full.

Thoughts have life and they also work on the lives of others, But the tragedy is that we produce scorpions and snakes by our thoughts and tease othes. Under the circumstances they do not serve the spiritual purpose but wade deep in the mire of ungodliness. We should rise according to the needs of the times and employ ourselves better for the good of others though this service is subordinate to the spiritual progress.

Reality is not the field for cowards. Lion-hearted men alone dare approach Reality and men are made so by Sahaj Marg.

Meditation is the chief source of inviting the Grace hidden in the bosom of God.

Reality dawns upon him alone who goes back along with Nature, making himself subtler and subtler. Unless the grossness is completely off we cannot even peep into Reality. For the impediments if any, we alone are responsible.

To realise the subtler Being, we should adopt only subtle ways. On the contrary, if our ways are gross, we in addition to our own grossness, begin to form the curvature and every vein of our body creates a pole to bring about changes in the system with grosser and grosser effects. Unless they are destroyed by the power of Master, there is no way open to Reality.

The light is already lit, only devoted hearts are required to gain it and be profited.

My heart is full with intense love for all my fellow beings. I never feel satisfied with my services to them. How eagerly I wish everyone to come upto my level of approach.

I do want, that all of you may emerge as Suns in the field of spirituality but it is possible only if the reflection of the earth is not allowed to be cast on the Sun and this is feasible only if you work out your orbit accordingly. When can the orbit be made. Only when you are straight ? When the destination is always in full sight. And when can the goal remain in sight ? When you become entirely His.

When can one be His ? When you lose yourself completely. When can you lose yourself ? When there is no thought in the heart other than that of His. And when is this possible ? Through practice. How does practice become possible ? By love and interest. How are love and interest born ? By thinking repeatedly. How does repeated thinking become possible ? Through determination. And when is it possible to make a firm determination ? Only when you gird up your lions to sacrifice your rest and pleasure and say good bye to lethargy.

Babuji says "God has not given me bodily strength but He has given me the strong will".

Intelligence develops into intellectuality.

Mahesh Yogi talks about Transcendental meditation etc., but I say every meditation is transcendental, because after meditation one is completely absorbed and one is transcended.

Simplicity is in touch with Divine.

Life is awakening state of Being.

We are nothing but Will.

JAPAM : "I am not in favour of Japam which is exclusively external in character, though I too advise Japam in certain cases."

The marriage and other functions can be celebrated in whatever custom one is accustomed to. These ceremonies are religious practices which signify the occasions but they have no significance in the spiritual

plane. Marriages and other functions can be performed even without any religious formalities if one wants to.

Divine power is working always. Moulding of the individual alone is needed.

Adopt such methods and do things so that you will be happy the next moment. Dn't brother about heaven after this birth and so on.

Pain is the trunk Road to Reality. For removing grief, take out this complex like a matter, from the heart.

When there is too much grossness, even the organs change shape.

Anything other than God is grossness.

Remove tne animality from man and there is perfection. Man becomes gross, and that is the first step for animality. From lighter state he becomes heavier. It took a long time for man to become gross. He cannot be corrected in a day. It will take a long time.

So many persons come to see me none sees me.

"God gives us that alone which is there in Him, while we gather within us only that which we have created by our efforts."

"When I see anybody after separating myself from my condition in which there is no "I", I begin to think that person is far superior to me in Adhyatma Vidya. At times, I go further and then I begin to think that person has taught me spirituality and that whatever I possess of Adhyatmikatha was bestowed by him on me. This means that the root of all of us is one and the same, one man has kept himself connected with it, another has lost sight of it or forgotten it."

Meat eating is strictly forbidden in our Sanstha and I have declared this as the policy and the mandate of my Master, but those used to it are not able to give it up. It is not at all beneficial for spiritual purpose. It may be prescribed for the weak and can be allowed for them in rare cases but not for the person who had healthy body. People generally take it for taste which is harmful for purpose of spiritual advancement. Really speaking any sort of undue attachment positive or negative is a poison for spirituality.

"Whatever we think of or contemplate, produces vibrations within. When these vibrations multiply they create power which gushes out with the sound, the vibrations carry with them effect of thoughts and feelings. So the pious effect of the pure minds in the company is likely to be spoiled by the evil effect of impious thoughts."

"Simple living is the first thing. There is one way of copying God. Simplicity in thought".

Everything casts a reflection in a form similar to its own. If a thing is subtle its reflection will also be subtle in character. If it is gross the reflection will likewise be gross."

Vows can be broken for the sake of God. Freedom is itself a bondage, for, Freedom is only for doing the Right.

Man's End

Every one must be prepared to meet his end. That means he must attain the highest spiritual level as early as possible so that he may not have to regret when his end comes."

"When we are out of light we fall in darkness. When we are out of wisdom we become fools. When are out of Reality we becomes satan.

Flattery is harmful both to the flatterer and the flattered. A king having all flatterers about him is sure to come to harm on that account."

"If any body slaps on my check I will not give him my other check, on the other hand I will give him a blow with my fist. One should defend himself from evil.

"Infinity is there in finiteness. Infinite is included in the Finite".

"I am praying to get some one to whom I can give what I had been taught by my Guru."

Fickle mindedness has become part and parcel of our lives, because we have directed our individual minds on that course.

Existence is the result of amalgamation of matter and soul.

Man is the eptiome of the Universe.

Nature endows only fittest with powers.

Going to God and getting nothing is sad.

If anyone deviates from the path, I only feel sorry for him and that is all.

Hell is not a place but the soul and the sukshma sarir get some giddiness which is the suffering they undergo. It gathers paramounting at the final stage which makes up the from which it will take at next birth."

"To the subtle minds the idea of the greatest is understood and to the grosser minds only the idea of grossness is evident."

"Be learned and be spoiled, be religious and be closed. Away from them, the real thing, the problem of life is solved."

It is good that you like to have the DARSAN of the MAHAPURUSAS (Saints). Better would it be try to have the DARSANA of yourself alone.

We have to go along taking both the sides together i.e., the worldly and the Divine side by side. My master following his footsteps.

Be dead to yourself and live by Him. Inner adjustment and interest, inner enlightenment are essential.

Come with faith and confidence in the spiritual field and be prepared for the practice, throwing off the self-conceited ideas.

If you do a thing do it confidently, say it will be done. But if you say if God wishes it will be done it means doubt in you. Some say that If God has wished it would have happened. This is a wrong interpretation.

"Negligence, being a poison to the progress, must be avoided at all cost. If the Master's greatness is established upon the mind, and one prays himself closely connected with Him, negligence can possibly never creep in."

"God is neither sakar (form) nor Nirakar (formless) but beyond both."

Nature has no secrets, and I think one professing to follow the Divine path must have none either."

Turning to an abhyasi Babuji said "Transmission is going on, but I have to work more for you. Abhyasi said I am the worst fellow." Babuji said 'you are a good man'.

Behold enough to make up your mind for anything. Step in with a strong will and your success will be sure.

"If you remember God and forget Home it is not good."

"When we want to humour a baby we pose innocence like him so also for realizing Him we have ourselves to become god-like."

"If you want to make others Godly you must be Godly."

"Be alert always to receive Divine Grace."

Feeling is language of God. Be active in inactivity.

Feel and live in remembrance of Divine.

Constant Remembrance is not felt but is done.

I prefer to be a servant to work as a servant for the good of the people in general.

Give room in the cabin of your heart to go on reminding you of the cabin of hermit.

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